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A S E R M O N

O R,

L I T T L E T R E A T I S E,

Vpon the three last verses of the seventh  
Chapter of *Deuternomie*.

*Directed to the Kings most excellent Majesty.*

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Compyled by M. DAVID RAMSAY, Preacher  
of Gods Word at Cortoquhie.

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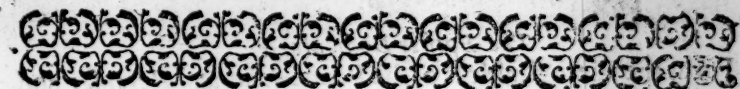


A B E R D E N E

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TO THE MOST CHRISTIAN

RIGHT NOBLE, ILLVSTROVS PRINCE,

CHARLES

BY THE GRACE OF GOD, KING OF

Great BRITAIN, FRANCE, and

IRELAND, Defender of the

Saving Faith, &c.

Most gracious Sovereigne,



Although the basenesse of my person, and place, and  
meannesse of my talent forbid mee to adventure to  
presume to imagine any worthinesse in this Myte  
for acceptance. Yet considering the amiable boun-  
tie, and cherefull serenitie of your Majesties good-  
nesse, (beeing not only a Patron to the Church, a Father to the  
Common-wealth) but a loving guard, and as an Angell of God  
to all the sonnes of *Levi*, that with *Titus*, and *Aurelius* denyes  
and barres no loyall Zebulonite presence and audience. Appro-  
ving that of Ambrose: *Neq. imperiale est, libertatem dicendi ne-  
gare, neq. sacerdotale, quod sentiat, non dicere.* Therefore as ex-  
ercise and love induced at the first, to forge this abortive masse  
so now loyaltie and duetie have enboldned to present it. For  
although it be the high Priests and great Prophets to inaugurate,  
yet I (as a Levite) maye (if I can have accesse) compasse and  
stand about the King: at the least stand as farre off, prompt with  
my weapon to defend, and offer likewise what I may. If not  
gold, silver and pretious stones &c. yet (with the Philosopher)  
this drop of water, but drawn out of the fountaine of the house  
of *David*. Wherein for vse (since otherwise your Highnesse  
is filled with flagons of wine, and stayed with rivers of oyle,  
myrrhe, cinamon, &c. may behold the reflexe of your shadow.

*The Epistle Dedicatorie.*

For as the Hieroglyphicks of the Poets, *Atlas* and *Heracles* and *Atlas* gyant vpholding the World, is, that Kings sustaines all. So your Grace is the Bulwarke and Pillar of all, both in Church and Common-wealth. And although princely government (as your Majesties Sovereignitie is, *καὶ ὁ βασιλεὺς ἐκείνῳ ἀποδίδωκε τὴν ἐξουσίαν, ὡς Πλάτων, Ἀριστοτέλης, καὶ Πλούταρχος* demonstrat) and is subject and answerable to none. Yet your Highnesse acknowledging with *David* and *Salomon* all subordinate to Gods Law: meditates therein, and submittes all priviledges to him: whereat this parcell and scroule points at, & scruffes. Whereof (although it bee not *dignum ut ponatur in arce Phidie*) I humbly beseech your Majestie take a view, for in it is no complaint of *Levi*, like that of *Ambrose*; *Eget in sede Presbiter, & totum quod Levitarum est, in usus suos vendicant*: altho: neither that *Pharaohs* dreame is inverted: nor any thing of *Diotrephes*. But with *Ioseph* and *Mordecai* (although it should not bee remembred) speaketh good for the King and Country: for in it not only are Kings deserved obligations (as the late King of *France* protested) to and for God: and the bound duties of Subjects deciphered. But all your (Highnesse) royalties against all *Semejabs*, *Shebabs*, *Cushies*, *Pashurs*, *Baalits* and *Balamists* vindicate and maintained: whereon if your (Grace) give but a blinke of your eye, as it shall animate mee, and others, for such tasks: so it shall inflame my dayly Sacrifice to the King of Kings for multiplication of all grace, and establishment of his Princely Spirit to your Majestie, of which favour, not doubting I rest

Your Highnesse most humble servant,  
and faithfull remembrancer before G.O.D.

DAVID RAMSAY.



TO THE MOST ILLUSTRIOUS, AND NOBLE, WORTHIE OF ALL HONOURS,

*IONH, Earle of Kinghorne, Lord Glaimes, &c.*



MOST Noble and good Lord, (after long deliberation) resolving to sende abroad this SERMON, or LITTLE TREATISE, of GODS WORD TO THE KING; yet neyther daring publish, nor offer it, to him whose it is by title and right; but vnder the shelter of the patronage of one powerfull with ABNER, and willing with IONATHAN, not only to present, but to defend this Scrip or Sling-stone of GOD, cutting off the head of Goliath, that would defy or rayle vpon the King or Hoaste of ISRAELL, in this corrupt Age, where-in there be some *μεγαλτοειχες*, who cannot abyde Kings to haue their due; and some Parasites, rather than Patrons of royall prerogatiues, who thinke all *quod non est nimium, esse parum*. Therefore, since GOD hath made your Lordship a Mountayne, and little Hill, (as *Psal. 72*) bringing Peace to the People, by Righteousnesse; not only vnmoueable and conspicuous in Place, Honours, and Vertues; but diffusive, and distilling the Rayne and Sap of Chearfulnesse, and debonarie affabilitie: but aboue all, to be vmbragious, and defensiuē, to those that haue their refuge to the shadow of your bountie. I bring this Coale from GODS Altar, (but no strange fyre) that it may haue vent vnder the safeguard and sconsē of your L. patrociniē. For amongst all the Mountayns vnder his sacred Majestie, you haue greatest intereit to the Matter, & to what-so-ever the weaknes of the Vnder-taker can performe, in his judgement and vow. As for the Subject or Object of this matter, the King, as there is none (except one, who is also nearly linked to your L. by blood) in the whole Kingdome more neare, cōming lineally and directly of the Kings blood; so none more deare: acknowledging all his Majesties royal prerogatiues, and most willingly yeelding to all his most iust designes, for the mayntaynance of his princely dignities, honour, and renowne, the good of the Cōmon-wealth, & advancement of Religion; having before your eyes not only all your loyall Progenitors, as Mirrours of Manhood and Vertue; and the fragrant & fresh renowne of your Grand-father and

Grand-vncle, discharging the greatest Offices of this Kingdome, with great loue and approbation of his Majestie and Subjects, *sic pater Aeneas* but lykewyse single, sincere, and entire loyaltie to your Prince & Countrey, (altho *alii agunt partes*) directs you to keepe a good Conscience, and approue it to GOD & Man. Great lykewyse is your interest to the matter of this Theame, *of wryting, having, and reading the Booke of the Law, to learne to feare* GOD. I might poe, appeale, yea, put to the pale, the conscience of the moſte malignant enimie, if hee dare say otherwyſe, but that your L. and your Familie, surmounts others in this Hemisphere, not only in professing, & performing vnfeignedly, all the positive points of this text; declaring your selfe a true NATHANAEL without guile, lyke EBEDMELECH and AHISKAM, carefull & provident for the Prophet; yea, in this dead Age, a renewed and renowned OBADIAH and CORNELIUS; not only a Patron, but a Patterne to all that seeke the LORD: But lykewyse for the negative inhibit, I dare be bolde to say, *Ne minus quod reprehendat habet*, free of those ingroſſed vices, Pryde, Swearing, Opprelliō, &c. which lyke a Leprosie haue broken out vpon many of the lyke pitch and place. As for dissimulation, or luke-warmnesse of Profession, or fauour to Superstition, there is neyther Baalitt, nor Romanitt, can surmize your L. vnspotted Name & Familie, with any taynture there-of, or preasse once to offer a dram of their Worm-wood: farre lesse dare any Locust hazard to creep into any Field, where your L. hath preheminencke; knowing not only your constant, but learned cowrage, able to repell al their subtilt sophisticall Darts. As for the Vnder-taker, your pietie & profession hath devored him, and all the sons of LEVI, to make mention continually of you in their prayers: and particular favours likewise haue obliged him, in what he is able, perpetually to pleasure and serue your L. Lykewyse (if ye remember) nine years agoe his Majestie of happy memory & days, recommended him to your patronage, that he might haue watered one of your Fields, altho vnmeet for the tyme: Therefore, *Vice versa*, he must entreat your L. to accept this meane endeavour and mynt, *In magnis voluisse sat est*: and let it vnder patrocinie and cover of your Name, bee recommended to his Majestie & Subjects. Wherin hoping for favor, & excuse of boldnes, presuming for so high a vayne, (for so smal a worke) yet most parent to all GODS Servants; which hath encouraged to hazard, & hope for acceptation. To the which relying, & recommending your L. with all yours, to the protection of the Almighty, he reſterh

*Yours, (for you to the LORD) to be commanded,*

DAVID RAMSAY.



## To the Reader.

**E**ndevouring, according to the Philosophers direction, (in the no-  
Eternall hours where-in my sleepe departeth from mee, as it doeth often) to  
holde my mynde from vaging, choosing some notable Objects, for matter of  
discusse; two years agoe I fell to the contemplation, of this Word of the Great G O D  
in Heaven, directed to the G O D upon earth: and helde my wits, according to the mea-  
sure that God had givē, to ruminat what I had heard or read, that might be apposit said  
there-upon; and amassed, filo crallo, (as I might) this Sermon, or Treatise. And  
bearing of great preparation, for welcōming, and entertayning his sacred M<sup>a</sup>jestie,  
cōming to be set on the Throne of his F<sup>a</sup>thers, in his ancient and native Kingdome: Et  
merito, (nemo enim pro meritis gratias regi refert :) amongst the Golde, Sil-  
ver, Purple, Scarlet, blew Silke, precious Stones, &c. (according to the custome of the  
Persians, saluting their new installed Kings) to be offered to his Higbnesse by others;  
since my penurie, and the Tents of Kedar where I dwell, affords not such: (beside my  
dayly sacrifice to Him from whom Παντα ὁσιν ἀγαθὴ ἐστὶ, for multiplication and  
continuation of all goodnesse to the Kings grace,) Dum vacua pudet ire manu, I  
dressed this Goats bayre, and made readie this Widowes mite, (where-of the one was  
acceptable in the first Tabernacle, and the other cōmended by the Author of the first,  
and the second,) to be presented to his M<sup>a</sup>jestie. Which altho it serve not directly for  
encrease of substance, yet it may be profitable for subsistence, both here, and hereafter:  
for it is a portion take out of GODS S<sup>a</sup>ctuary, of that Παντοκράτωρ τὰ θεῶν, where-by  
the hoaste of Aliants may be put to flight, and Ionathan may worke with G O D. And  
in it is that Watch-word to Prolomæ, De lecti tando libros de regno: quæ  
amici non audent Reges admonere, ea in ejusmodi libris descripta esse.  
And because I could not looke, that his Higbnesse would come to the station where G O D  
bath placed mee, to water His Garden; after that mirrour of wisdom, pietie, and lea-  
ning, the Bishop of Brichen, and others of my learned friends and acquaintance, had  
seene and approved the same, I resolved to become a Stationer: and out of boldnesse of a  
loving and loyall Subject, and confident courage of GODS Watch-man, and Souldiour  
in His Armie, to offer it to the view of his M<sup>a</sup>jestie, (not as stipem leoni, being as-  
sured of his sincere affection to the immortal seed of GODS Word, and His servants,)  
and to his Israell, his people: for althogh it seeme punctuallie to be directed to a King,  
yet Subjects (as cōmonly they have interest and emolument in all things appertayning  
to their King) of all degrees, Counsellors, M<sup>a</sup>gistrates, F<sup>a</sup>thers, and People, may make  
use of



use of this Talent, put to their exchange. If they will take up this Booke, and arreade it, alibobister to the eares of the naturall man, yet sweete to the heart of the Godlie, whom I must entreat, where I fayle in citation, quotation, or notation of Texts names and places, &c. since this quodcunque was almost line libris, without cōmentary, and many of the Booke, out of the which the testimonies are cited, let it bee imputed to the frailtie of memorie, and bee charitably censured; and what else my sicke-brayne pbantastie bath neyther digested, nor discerned a-right. And if by perusing any reape profit, let Him bee glorified, who bath promised, to perfect His Prayse, by the Month of Sucklings and Babes.

DAVID RAMSAY.



THE PREFACE, OR SVMME OF  
THIS SERMON.

**T**HE King's Heart is in the Hand of the LORD, since by Him hee reigneth, and decreeth Iustice. Therefore, a King sitting in the Throne of Iudgement, scattereth euill away with his Eyes: and by Iudgement establissheth the Land: not forgetting the Law, but keeping in heart the Cōmandements. He Iudgeth the Poore saythfullie, and his Throne shall bee established for ever. Proverb. 21. 1. and 8. 15. and 20. 8. and 24. 4. and 3. 1. and 29. 14.

Therefore,

My Sonne, feare thou the LORD, and the King. And Mercie and Trueth preserue the King: And his Throne is upholden by Mercie. Proverb. 24. 21. and 20. 28.

GODS



# G O D S V V O R D T O T H E K I N G .

DEUTER. XVII. Vers. 18.

*And it shall bee, When hee sitteth vpon the Throne of his Kingdome, that hee shall wryte him a Copie of this Law, in a Booke, out of that Which is before the Priests, the Levites.*



S in the disposition of the Fabricke of the great Worlde, appeareth a Superioritie and Inferioritie, in sublunarie thinges, ruled by the coelestiall influences of Sunne, Moone, &c. (as Philosophers teach) and amongst particular sensible creatures, severally considered, there is one predominant, &c

Man over all, as His *vouueraina*, GENES. 2. importeth: And, as in the little Worlde [ Man ] the Soule hath Sovereignitie over the Bodie; ruling it, or which at the least should rule; it beeing subject to none, but to the Creator, and His Spirit, by which onlie it ought to bee governed, and directed: Even so, amongst Men there is one Sovereigne in a Nation, having superioritie and rule aboue others; him-selfe subject to none, but to GOD; to Whom hee ought Homage, and submission to bee governed and guided by Him; as is evident out of this Text: which, as it poynteth at his duetieto GOD; so it implyeth his Sovereignitie over others, and discharge there-of: And therefore, lyke the Pilote, directeth him, to looke with the one Eye to GOD, and with the other to the Rudder of the Common-wealth, or Man.

In the Text, there is a Circumstance of importance, and a Præcept, to bee considered; before the Circumstance, a Note of Connexion is



prefixed in the particle [ *And* ] which is lyke *Iannus*, looking backward and forward. By it is showne, That as GOD gaue direction, that the King should not bee a Stranger: for woe to that Land, where a Stranger reigneth: That hee should not multiply Horses, to put his trust in Armour, and multitude of Horses: Nor multiply Wyues, to doate on the pleasures of the *flesh*, to become effeminate: Nor to confide in Affiances, and Allies: Nor multiply Golde and Silver: But, in stead of all these, to take this [ *And* ] exegetically: Hee should haue the Law of GOD before his Eyes, and feare GOD. This should bee a Guard, this a Sworde, and this a Treasure. And hee that did this, should not inlacke any of the other three: as the Ratification of the Wish of young King SALOMON, GODS IEDIDIAH, sheweth: to whom, becaufe hee asked Wisdome, Ritches and Honour were also given.

*When he sitteth vpon the Throne of his Kingdome.*

**T**His Circumstance is generally and particularly to bee explained. Generally, *When hee sitteth*: that is, when hee shall bee established and confirmed in his Kingdome, then hee should haue a care of GODS Worde. The Lesson may bee: Kinges confirmed in their Kingdomes, should haue a care of Religion: becaufe, before that tyme, they can not haue things so solidly settled as they would. DAVID established, careth for the Tabernacle: and by setting it, hee knew that GOD had confirmed his Kingdome. IOASH beeing crowned, careth for repairing the House of GOD. IOSIAS lykewyse, for Reformation. CONSTANTINE aymed often, for the establishment of Christianitie: but his Colledges, and his Warres agaynst the Tyrantes, *Maxentius*, *Licinius*, crossed his designs. But no sooner settled hee the Empire, but hee set him-selfe for establishment of Religion: as that famous Councell at NICAEA witnesseth. Secondly, vnder this another poynt lurketh: That as for setting of Religion, a confirmed estate is to bee wished, as GOD showed to DAVID by NATHAN, That Hee would giue peace to his Sonne SALOMON, who should builde Him an House: So they, who intende to settle Religion, would haue Authoritie from GOD. If *Vzzab*, or yet *Vziab*, meddle with the Tabernacle, or the Altar, without a Warrant; the one dieth, and the other becommeth a Leaper. Thirdly, *Sitteth*: to wit, peaceably: the phrase importeth so much. Thus, for this setting, Peace (if it may be had vpon æquall conditions) is moste requisite. For, as commonly *Leges inter*

*arma silent*: So, *Religio & pietas exulant à castris*. And, *O quam dulces est*  
*women Pacis*! By this the *Hebrews* expresse all Happinesse, and perfe-  
 ction of living. This the Angels, moste gladly, congratulate vnto  
 Men. This CHRIST, moste carefully, bequeatheth to His Dis-  
 ciples. This the Apostles, moste earnestly, enjoyne. This the Spirit  
 of GOD, moste seriously entreateth, and commandeth vs to follow,  
 and seeke, with all men: which the GOD of Peace grant.

Particularly, the Person [ *Hee* ] the Establishment [ *Sitteth* ; ] and  
 thirdly, where-in *The Throne of His Kingdome* are to bee distinguished.

The Person is [ *Hee* ] of whom the LORD spake in the former  
 verses: the King. This Kingly government amongst Nations, consi-  
 sting of Magistracie, Lawes, and People; as it is vndoubtedly the oldest,  
 and most renowned: so it is most profitable, and best. For, first, it re-  
 sembleth GOD in His Sovereignitie. Thus the *Heathen* imagining  
 a perfect Government, would needes haue a King amongst the gods, as  
*Aristotle* and *Cicero* confesse. The King then, lyke GOD above, conti-  
 nually careth for his Subjectes, lyke Clowdes dropping Righteousnesse.  
 Secondly, the light of Nature not onely acknowledgeth this forme of  
 Government most ancient, as those former Philosophers cited, and *Salu-  
 stius*, and *Trogus Pompeius*, witnesse: but lykewyse hath esteemed it best.  
 The foure Monarchies, as the Spirit of GOD fore-seeth them in *Daniel*,  
 are founded in this Government; if wee consider them decyphered  
 eyther in *Nebuchadnezzars* Image, or in the particular Vision of the Beastes:  
 There is no exception agaynst this, but of the *Romanes*, whose Empyre  
 was founded in the kingly Government; and it came to the top and  
 height there-by, when *Iulius Caesar* tooke the whole swey there-of vpon  
 him-selfe. As for the name EMPEROVR, where-by they stiled  
 their Governours, it was in detestation of the name KING, because of  
*Tarquin. superb.* Not-with-standing, the power and manner of Regiment  
 was all one; as the people at the creating of the first Consules, by seeing  
 the twelue *Fasces*, did feare, and confesse. Wee may read in *Herodote*,  
 after the slaughter of the *Magi*, that the Nobilitie of *Persia*, (altho *Ottanes*  
 and *Megabyfes* disswaded) concluded the kingly Government to bee  
 best. *Liuius* reporteth, after the discerping, or away-raking of *Romulus*,  
 there beeing an inter-Regnum for a yeare, the Senate and People both  
 condescending and concluding the kingly Government to bee best; did  
 choose *Numa Pompilius*, altho a Stranger, to bee King. *Augustus Caesar*,  
 ayming at his owne tranquillitie and rest, often intended a Resignation  
 of his Office, to the Senate. But finding it hurtfull, and dammageable to  
 the Common-wealth, determined the Princely Government to bee best.

Thirdly, by this forme manyest of the Common-wealthes haue beene ruled, and it hath continued longest; for both *ARISTOCRATIA*, and *DEMOCRATIA*, where they haue beene in request amongst people, they haue beene often altered, and had short footing: Yea, where-so-ever they are to day, or haue beene, they are forced to betake them to the Monarchicall Governement, as their last Refuge: both for establishing of the Common-wealth, and for Peace and Warres. This was evident amongst the *Romanes*, choosing their Dictators. This is cleare amongst the *Venetians* to day, choosing their Dukes. Fourthly, this forme is moſte profitable, in Peace and Warres. *Demosthenes* tolde the *Athenians*, that Matters went best with the Common-wealth, when the King was Furnisher, and Treasurer, and needed not to abyde Mens determinations, and Purſes. And, as no man can deny, in a Common-wealth, that one evill man, is lesse evill, than many: So, for managing Effayres of Estate, one good Man, in ſupreame Authoritie, is better, and more expedient, than many. For in multitude, often-tymes, there is confusion, not onely of Voyces and Willes; but of Wits and Vores, and diuerſe diſtractions and impediments: ſome too ſlow, with *Fabius* and *Attilius*: ſome too rath and headie, with *Sempronius Flamminius*, and *Terentius Varro*: ſo that oft, *Scinditur incertum ſtudia in contraria vulgus*: and that Proverbe of *WOMEN* is moſte frequent, *Dum moliantur, dum conantur annus eſt*: beſides that *Nulla fides regni ſociis*: yea, *Omnique potestas impatiens ſortis erit*. And, to dreame, that all will bee of one mynde, is *PLATOES* *Chimera* of his Common-wealth. Fifthlie, *CHRISTES* Governement commeth out vnder this Name; A Kingdome of Grace heere, and of Glory heere-after. Sixtly, this was the forme eſtabliſhed by *G O D* amongst His People, firſt one *MOSES*, then one *IOHNA*, and one Iudge after another. And laſtly, not onely in Subſtance, as before, but in Name, *KINGES*. Then, to conclude, the Perſon [*Hee*] is the King, having a Princely, and Monarchicall, Governement.

The Eſtabliſhment is [*Sitteth*] principally eſtabliſhed by the *KING* of Kinges; and, ſubordinate, by other meanes. Thus His [*Sitting*] is by a double Right: one principall, the other ſubalternative. The ſubordinate meanes are diuerſe; ſome-tymes by Election, which altho, it was firſt, as many Hiſtoriographers report; yet it had ſmall footing, and great encomberances; as the Hiſtorie of this Kingdome (beſides others) in making choiſe of one, which was a meet Man, of the *Ferguson* blood, (before *Kenneth* the firſt) can witneſſe. This Forme was in the infancy of the Worlde, when men were choſen, for their Heroycall Vertues and

and goodnesse, to bee Leaders; and Guyders of the People; caring for their Subiectes, as Parentes for their Children. But there-after, and now, Men are chosen, not so much for their Goodnesse, as Greatnesse: And, there-fore, commonly, their Reigne beeing onely for their lyfe tyme, that falleth out, which Tyberius feared, of the change of Governours of Provinces; *That new Elces byte sore*. Secondly, some-tymes by Conquest, by the Sword, and Oppression, Men come to Kingdomes: not onely as *Pyrrhus* sayde, *Detur acutiovem gladium habenti*: but as the Spirit of *G O D* sayeth, *I translate Empyre from Nation, for the sinnes of the People*. Not onely is *Nimrod* a mightie Hunter before the *L O R D*; but many *Barbarian* Kingdomes, were founded by this meane: that *factum unius*, hath beene *exemplum ad multos*. These Kinges made themselves absolute Lordes, over mens persons and goods; and ruled their Subiectes, as a Master doeth his Slaues. Thirdly, some-tymes by Succession, hereditarily; which in some kingdomes was not absolute; as amongst the *Lacedamonians*; who onely in tyme of Warres had absolute power, but not in Peace. But, for the greatestt part, this forme is absolute, in many kingdomes; and hath beene counted of olde, and newe lyke-wyse, moste iure, and with least disturbance, where the Heyre is knowne; and *G O D* lyketh best of this, as His Promise to *DAVID*, for the continuacion of his Linage, testifieth. And, by this forme, some of the Learned obserue, that *CHRIST*, as Man, borne of the Royall Race, had Right to the Crowne of *IUDAH*: and, there-fore, *Herod* was affrighted: But *CHRIST* tolde *Pilate*, His Kingdome was not of this Worlde. All these subordinate meanes, are directed by that principall designation of *G O D*. In the fifteenth Verse of this Chapter, *Thou shalt in any wyse, set him King over thee, Whom the LORD thy GOD shall choose*. The Wisedome of the *FATHER* sayeth, *By mee Kinges reigne*, *PROV. viij. Vers. 15*. The principall Right, then, is by *G O D S* appoyntment, where-by Kinges sit vpon their Thrones. There-fore, altho the King hath no Superiour vpon Earth, but (as *Tertullian* sayeth) *Rex solus D E O minor*: and, *Licet coram D E O, Reges sunt homines, tamen coram hominibus, sunt Dñi*: yet still hee holdeth of this Grand Signior, *G O D*; whose Vice-gerant, and Vicar, hee is vpon Earth. For, as the *ISRAELITES* could not abyde *G O D*, speaking in *HIS MAIESTIE*; So, neyther can Man abyde *H I M*, ruling in *HIS MIGHT*: And, there-fore, Hee sayde to *MOSES*, *If I should abyde amongst them, I should breake out, and consume them*.

Since Kinges sit by G O D, and are called Gods, then they should carrie in them-selues the Image of G O D, not only as all men in generall, but after a more speciall manner: showing and manifesting the Stampe and Character of the Image of G O D: beeing good, as G O D is good: and vsing their goodnesse, for the good of G O D S people: dissolving, by practise, the scruple of that Question; That principally they were made Kinges for the people; beeing *Patres Patrie*, and *Reges erant nutritii tuae*. Secondly, if the King sit supreme Governour by G O D, that Pople of the *Span of Anne*, exalting him-selfe above all that is called God, is abominable: yea, *hæc*, and *his Locusts*, are enemies to the Ordinance of G O D; teaching a new Doctrine, *De dispositione regnorum, depositione regum, de appellatione, & religatione subditorum*: which was not from the beginning. *Otto Frigen. Sigebert Everhard*, yea, *Onuphrius* (alcho *Defensor papalis dignitatis*) testifies, that *Hildebrand* (for manners a Brand of Hell) was the first that hatched, and spued out, such poyson, excommunicating, and depryving, *HENRIE* the fourth, *ANNO DOMINI 1077*. And there-after, *Alexander* the third, did treade the Emperour *FREDERICKE* vnder his feete. Neyther were *Benifacius* Arguments before in request; alcho, since that tyme, they haue beene forcible, to make the Kinges drunken, with the Poyson of that *Whorze of Babylon*: yet they are of little worth, *Passe Oves*, signifying to the Clergie, rather to feede, with wholsome Doctrine, than *Rege, & dominare*: For Hee that enioyned the one to Pastores, inhibited them the other. Secondly, *Ecce duo Gladii*: *PETER* is reproved, for vsing one of them, and caused put it vp, &c. The Apostles, and Primitiue Church, living vnder moeste bloodie Tyrantes, taught not such Doctrine, nor perswaded the People to any Revolt. But, contrary wyse, *Iustine Martyr, Iuaneus, Tertullian*, and others, who wrote Apologies for the Christians, showed, that they prayed for the lyues of Emperours, a peaceable Estare, sound and wyse Counsellours, and stout Souldiours to them. And if any prætende the paucitie of Christians, the Historie confutech them: not onely of *Antoninus Philosophi* legion, and *Tertull* wryting, that the Cities were full of Christians: but of *Ioveanus* crying, hee could not bee Emperour, because hee was a Christian. All the people and Souldiours cryed out, *Christiani sumus*. But *Bellarmino, Lib. 2. Cap. 29. de Pontif.* closeth thus; Whyle Heathen Princes reigned, the Pope was not Superiour, but was judged by them, Where-vpon any man may inferre, that Princes lost no-thing, eyther of their power, or iurisdiction, or yet their Honoures, becomming Christians. But rather were established in their former Dignities; beeing enthroned in the



the Kingdome of Grace, and restored vnto the Image of GOD. This helde moste firme and sure, vntill 1110 yeares, at the least, after CHRIST. Where-by wee may learne, that that *Romane Doctrine* is not *Catholicum*; for it is agaynst that Rule of VINCENTIVS LYRENESE, *Catholicum est, quod omnes ubique & semper tenuerunt.* (And, by this Rule, all the rest of their Erroures might bee rejected.) Therefore, Pastores would learne at CHRIST, to giue vnto *Cesar*, that which is *Cesars*; and at PETER, and the rest of the Apostles, to submit them-selues to superiour powers. Thirdly, Flatterers lykewyse heere-by are justly reprov'd, who cry to *Herod* the Voyce of GOD, and not of Man: equalizing and praeferring, very often, the KINGES power, with GOD: crying that olde *Iocastas* Tale, to *Helio gab*, *Quod liber, licet.* Inciting them agaynst GODS KINGDOME: inculcating often in their Eares, not onely that olde Tragicke, *Si violandum, est ius*; but, *Est Regis violare, regnandi causa.* Who can controll them? As if they had their Subsistence from them-selues; forgetting *exci de ex-dixor ampe*. Therefore, let all *Ahabs*, *Belsazars*, *Herods*, *Neroes*, *Isidians*, &c. know, that altho they bee Kinges on Earth, yet they are Ten-nandes, at GODS will; and holdeth their Crownes of Him: by Him they are numbered, weyghed, and found light. Lyke-wyse, let *Sejanus*, vnder *Tyberius*, (if Moderne Examples will not) teach Flatterers, (of rane Beastes, moste cruell) to repeate often, *Fumo periit, qui fumos vendidit.*

The third particular, where-vpon is the Throne of Kingdome: by this is meant, not onely the Dignitie and power of the Kingdome; but chiefly the exercise of Iudgement: for, the word [THRONE] is taken in allusion from GOD; to whome the Scripture attributeth a Throne of Majestic, Iustice, &c. Where-by wee may learne, that they whom GOD hath appoynted to sit vpon the Throne, haue lyke-wyse assigned by Him Thrones, Dignities, Excellencies, and Prærogatives, incommunicable to others. Their Styles in the Scriptures, are competent, *αρχαι, υπεροχαι, εξουσιαι*, poynnting at their Super-excellencies, aboue others. This their Ensignes declare; Scepters, to rule; Swordes, to punish the wicked, and defende the Godly: And Crowns, not simply for their owne Rewarde, but to manifest their power, which they haue to gratifie others: For, GOD will haue them represent His person, not onely in Office, but in Honoures: there-by to imprint in the heartes of their Subjectes, a reverend esteemation of their Kinges: altho neyther to make them Gods, with the *Heathen*, nor Worship them

as the *Persians* did, which the *Græcian* Captaynes could not abyde: yet to render vnto them all due honour, thinke reverently of them, not to speake evill of them, no, not in thy Bed-chamber; to speake with all humilitie of them, and to them: and chiefly, to speake to GOD for them: to render all Taxes, Tributes, Customes, &c. gladly vnto them: Yea, every loyall Subject, is bound to serue his Prince, with his Goods and Lyfe, as GODS Word alloweth; *Let every Soule be subject to the higher Powers.* All this must bee done of a free and willing mynde: yea, in conscience, and for Conscience sake. There-fore, this may checke those, who will teach, or practize, any disobedience to Princes: and they who doe it, (as the Philosopher sayeth) should not bee retuted by Reasons, but by Bastinadoes. Since the King hath GOD onelie to bee his Iudge, then none of his Subjectes can iudge him; farre lesse rebell, or take vp Armes against him. DAVIDS judgement and practize, towards SAVL, altho hee had the Right to the Crowne, and the other was rejected, and twise delivered into his hand, may solue the Question, troubling the fierie spirites of *Seebaes*. Iohn his extraordinarie warrand, cannot bee a Cloake for sedition. Secondlie, this Throne importing the dignitie of a King, constituted in his Royall Rights, and his super-excellencie of Giftes, for managing that Governement, sheweth like-wise, that in a lawfull King, given to the people for their good, Graces and Giftes are to bee found, which are in no other man: and that in them, hee is a true *Individuum*: that in all the Kingdome, there is none like him, in all respects. As SAVL, altho a rejected King, was super-eminent, that none was like him; and beeing annointed, hee had his minde changed: So everie good King, is, and should bee, a Paragon in Graces. As ALEXANDER saide, there could not bee two Sunnes at once; so, in a Kingdome, one Sunne is onelie meete, and apt to bee King. There-fore, hee beeing as the Heart, or the Head, in the Bodie, from which the Subjectes receive influence, and direction, (beeing, as DAVIDS Souldiours saide, worth ten thousand) should kythe a sound Heart, and a wise Head, vpon whome the Common-wealth dependeth. There-fore, thirdlie, this Throne requireth a Discharge of the Office of a King, and a righteous Royall Governement, accordinglie competent, and convenient to their Thrones of Dignities, and Graces. States-men and Lawyers, having manie Disputes, concerning a Kinges Office, at last recapitulate all in these particulars: First, To make, and abrogate, a Law: Secondlie, To make Peace and Warres. Thirdlie, To take knowledge of the last Appeals: Fourthlie,



Fourthlie, To appoint, and disappooint, great Offices: Fifthlie, To charge, and discharge, Subjectes, of Taxes, and Subsidies: Sixtlie, To dispence with Lawes: Seaventhlie, To inhaunce, or pull downe, the Value, Title, and rate of Money: Eightlie, To cause Subjectes sweare the Oath of Obedience. But since these appeare rather to bee Royall Prærogatives, wee may amasse the Duties of a King in three, according to the Thrones of GOD in the Scripture; Of MERCIE, IUSTICE, and PROVIDENCE: and according to a kinges Ensignes, A Scepter, Sword, and Crowne: designing their Duties, to rule, judge, and defend. Rule, by the Scepter of good Lawes, and example of all Vertues; chiefelie, Meeknesse, Stoutnesse, Liberalitie: having learned *Aurelius* Saying to his Sonne, To make his Subjectes rather to love, than feare him: That tragicall is to bee exploded, *Quem metuumus, oderunt*. To judge by the Crowne of Wisedome, Providence, and Iustice: not onelie, with SALOMON, praying for Wisedome; but kything it in action: knowing not onelie *Trajan*s Saying to the Prætor, and Senate, That hee discharged that Office for them: but remembering, it is for GOD, and the Iudgement the LORDS: as *Iehosaphat* saide to his Iudges, and Princes: Remarking the Widowes Speech to the King, *I appeale from thee, O King*. From the rash, to the sober, &c. Hating that fact of *Demetrius*, throwing all the Billes of Complaint over the Bridge. Learning to doe Iustice, in giving everie one their Due, (not giving the wide Coate to the big, and the little, to the little man:) and to doe Iudgement, in punishing Offenders: inter-mixing the Throne of Iustice and Mercie: and inter-lineating, in one Shilde, *Alexanders* Severitie, with *Titus* Srenitie. Thirdlie, By the Sword, defending the Subjectes, by prowess, care, and vigilancie: making their Vertue, a Mirrour to others Subjectes, and a Guard to them-selves: that, with *Aurelius*, all may have free access: they neither fearing their Subjectes, nor their Subjectes them: abhorring those sinister suspicions of *Dionysius*, *Leyes* the eleventh, &c. I will not reprove those Monsters, not onelie of Monarchies, but of Nature, *Caligula Domitian*, &c. vvhose vices and manners, I wish at GOD, might have bene buried with them-selves, and an Act of *αὐτοκτονία* may bee made, that never such like bee found amongst Princes, whose pleasure was onelie to pyle, spoyle, exile, and kill, their Subjectes. But let those Mirrours in their tymes, besides Scripture kinges, DAVID, IOSIAS, &c. *Osiris*, with the Eye in his Scepter, *Theopompus*, *Augustus*, *Trajan*, &c. bee Glasses, for Princes to looke into; whose fame, for vertue, shall never bee buried; and whose vertues, there is none that lyketh not, and loveth. And therefore, let

Kinges, kissing G O D S Sonne, learne to bee amongst those true Heroickes; that at last they may inter-change their Crownes of Gold, with a Crowne of Glorie.

*Hee shall wryte him a Copie of this Law, in a Booke, &c.*

**I**N the rest of this Text, there is first a Præcept of wryting, having, and reading: then, the vses affirmatiuelic, First, That hee may learne to feare G O D: Secondlie, To keepe His Commandementes: Thirdlie, and to doe them. The vses negatiuelic: First, That hee bee not list vp, &c. Secondlie, That he turne not from G O D S Commandements. Thirdlie, There is a moriue to vrge the Præcept, and vses, prolongation of dayes.

*verities* The Præcept hath three conjunctiue parts, either severally, or jointlie; serving for the three duties of a Prince. For judging, hee must, wryte a Copie: for ruling, hee must haue it with him: for defending, hee must reade out of it, the Battels of the L O R D, and His W o r t h e s: or, severallie, for judging, hee must wryte, haue, and reade: such lyke, for ruling, and defending. Thus these partes may bee considered, *Coniunctim*, or *Diuisim*: but, taking them a-sunder, the first is, Hee must wryte: where-in wee may distinguish the action, and the renour and authenticknesse of the Copie. In the first, wee may see where-of the Copie must bee: Secondlie, the action it selfe: the matter where-of is, T H I S L A W, where there is a designation; or O T I, T H E L A W. Secondlie, a commendation in the demonstratiue, T H I S: the matter of the Copie designed, is the Law. The word T O R A H, signifying properlie Doctrine, and Institution, some-tymes designeth the Law, as it is distinguished from the Gospell: Some-tymes the Law contained in the Bookes of M O S E S, as some of the Learned take it, in this place; as our olde Translation this Law of D E V T E R O N O M I E repeated. Some-tymes it is taken generallie, for the whole Word of G O D; comprehending both the Law, and the Gospell, as E X O D. xij. the Law is one, &c. Where-vpon may bee inferred; Altho strictlie in this place, the Law of M O S E S is commanded to the King of the Iewes, (because then onely written) the morall Law principallie as the Informer of all good men: Then, the Ceremoniall, tending to the observation of Pietie, comprehended in the first Table: and iudiciall, serving for observation of Iustice, contained in the second Table. Yet, to all Christian Kinges, the Law, that is, the whole Word of G O D, is recommended; where-by they

they may bee made, first, perfect Men, and Christians; then, good Kinges. The commendation, is in the particule [ THIS ] altho some take THIS indicatiuelie: yet it may bee marked, as commendatiue: This Law, *αὐτοκρατορία*, for Excellencie, and Eminencie there-of. Other Actes and Decrees, haue their owne names: but this properlie & chiefly deserveth the name of a Law, because it is, and should bee, the ground of all Lawes what-so-ever: Yea, no Lawes should bee admitted, nor allowed, but those which are grounded there-vpon, and ratified thereby: Yea, there were never yet Lawes established, in a well-reformed Common-wealth, but those which might bee reduced, and appeale vnto THIS LAW, from which no Appeale should bee made: altho our Adversaries, the Papistes, would urge the contrarie. Secondlie, THIS LAW, because of all Lawes, it is moste profitable, for King and Countrey: THIS, teaching their mutuall duties: THIS, shewing the inconvenientes of neglect of dutie: THIS, declaring how they should bee reconciled more soundlie, than *Menenius Agrippa* did *Patres & Plebeios*: THIS, intimating how the Countrey should bee governed, how Peace and Warres administrated, and what is the tyme of both: That all *Platoes Ideas*, of his imaginative Common-wealth: all *Aristotles* and *Ciceroes* Politickes: nor *Matchivalls* Præceptes: neyther *Lycurgus*, *Solon*, *Numa Pompilius*, nor *Draco* his Tables, can bee compared with THIS LAW. Thirdlie, THIS LAW, because the King should make it the Ground, and Foundation, not onelie of all his Lawes, but of his actions: acknowledging it, to bee *Normam, & iudicem controversiarum*: examining, ruling, and trying, all by THIS LAW. Then shall the Court of Conscience beare sway, and that high Court of Parliament prayle, to doe Iustice, and Iudgement. Then shall *Plato* haue his Wish, that *Reges aut sint Philosophi, aut Philosophi Reges*. That, as *Constantine*, at the Councill of *NICAËA*, gaue everie Bishop a Bible, desiring that it should bee Iudge: and our last Sovereigne, of blessed memorie, sayde, and wrote, that the SCRIPTURE should bee Iudge of all: and, as *Augustine*, contra *Maxim. Ari.* *Neque tu debes Ariminense, neque ego Nicæum, tanquam præiudicatus Scripturarum autoritatibus proferre Concilium.* If Magistrates, superiour, and inferiour, would rule, and judge, by THIS SCEPTER, *Plato* should not say, *Vbi multi iurisperiti, & medici, ibi multa iniustitia, & intemperantia*: neyther would there bee so manie Gosses vpon the Law, *Convases* in the Law, nor mysticke practises of the Law: I pray GOD, that none of them bee mysteries of iniquitie agaynst THIS LAW.

The action for judging, is, hee must WRYTE: not to insist in the causes in generall, why GOD would haue His Word written: that it

might bee kept sound, and vncorrupted, propagated, and preached vnto Man the easier: and that all might bee examined according to that *Leſbian* Rule; altho our *Adversaries* should kicke agaynst the Prickes. The King, according to *G O D S* direction, must haue a Copie written, that he may be a keeper of both the Tables: Not in his studie onlie, but in his actions: hee must haue it written, for him-helfe, and for others. Altho some would thinke, it were enough to him, to manage the Estate, and looke to court matters, yet this Text enioyneth more; That hee WRYTE THE LAW: and, there-fore, that hee bee carefull of it, carefull of the Church of *G O D*, founded there-vpon: carefull of Religion, which is the profession there-of: that it bee Religion vnto him, to care for Religion: and not to make it Religion, (as manie doe) to relinquish it, to the care of Priestes. It is true, *Vzziah* should not meddle with the Sacrifice: the King should not bee a Preacher, nor an interpreter of the Word publickly: for that is the Priestes part. The Church of *G O D*, is lyke a Shippe of Warre, where-in there is a Captayne, Shipper, and Mariners; having distinct Offices, and Charges: The Captayne commandeth to fight, and to direct vnto such and such Ports: The Shipper sheweth the Captayne the couste of sayling, how hee shall evite the Tempest, and Storme. So. (as after that *AARON* was instituted Priest, *G O D* distinguished betwixt *MOSES* and *AARONS* part) the King, and politicke Magistrate, should haue a care of the Church. Nor onelie that hee bee a Member there-of him-helfe; should bee carefull of the Law, and Religion, for him-helfe: but, lyke-wyse, that others bee Members of it, bee *scit* in it; that the Law bee sincere, preached, Religion flourish; and if it decay, that it bee reformed, and restored, according to this Law, as *Hezekiah*, *Iosiah*, &c. did. If this then bee true, wee may marke agaynst our *Adversaries*, and all others what-so-ever, That altho the King should not take the Ministeriall Function of the Law, and Religion, vpon him-helfe; yet he should bee carefull of it, that it bee kept; and a Revenger of the breach of it, vpon all persons. Nor onelie *Simei* and *Ioab* should feare *SALOMONS* Sword: but *Abiathar* lyke-wyse, if hee serue not aright, should bee deposed. And *Ioash* may take order with the Priestes, that the Money collected, bee employed, for repairing of the Temple. First, Because Kinges ought to bee carefull of the Good of their Subjectes, (since for that end they are appoynted) then of their chiefe Good, the Law of *G O D*, and Religion. Secondlie, Because they are obliſhed here-vnto: for, if *G O D* hath bestowed more vpon them, than vpon others; preferring them to Thrones: should not they care, to see *G O D* exalted in

ted in His Throne, His Worship flourish, His Temple built & And if there bee not an Ordinarie given out of the Kings Rent; yet let an Ordinance be made, for mayntaynance of both, as *Cyrus* and *Darius*, &c. established: that GOD neede not sende *Zachariah* and *Haggai*, to tell *Zerubbabell* and *Iesus*; since they dwelt in tyled Houses, it was tyme the LORDS House should bee built. That Hee neede not complayne, by the Prophet, That Hee is robbed of Tithes. *DAVID* had this contemplation, when hee dwelt in his House, and considered, the Tabernacle to abyde in Tentes: that hee would builde an House to GOD. Hee prepared Materialls for it, and appoynted it to bee built: hee set downe the order, and course, of the wayting of the Priests. Thirdlie, If Kings should be honoured, and Honours should be truelie deserved, there is nothing that merith Honour more, than Vertue: (*Nobilitas sola atque unica virtus.*) Then, the summe of all Vertues, Religion chiefelie purchaseth Honour. *Ierome*, wryting to that noble Matron, *PAULA*, descended, by her Father, of *GRACIUS*, and by her Mother, of *AGAMEMNON*, preferred this, That shee was religious. Lyke-wyse, wryting to *SELANTHIA*, hee counteth onelie, *Clarum virtutibus*, to bee honoured. This made *DAVID*, *SALOMON*, *IEHOSAPHAT*, and *IOASIAS*, renowned. This doubtleffe, made *CONSTANTINE* and *CHARLES*, deserue the Name, *GREAT*, and so to bee accounted. And this shall make *CHARLES* the first of this Yland, as great on Earth, so great in Heaven: if hee insist not onelie in the sacred Foote-steppes of his Father, but in the Course begun by him-selfe, to see Religion, and the mayntaynance there-of, established: that *LEVI* neede not wander, nor complayne, as if there were no King in *ISRAELL*: and that the Prophet bee not forced to goe eyther to the *Shunamite*, or to the Widowe of *Sarepta*, for mayntaynance. Fourthlie, Because by their Vertues, and religious liues, they should moue their Subjects to be Godlie: since it is moste commonlie true, *Regis ad exemplum totus componitur orbis*. So that as Vyce, if it haue but the least Patronage of great Persons, is Attractive of many imitators, to cloake their corruption, vnder that shadow: So Vertue and Godlinesse, in great Persons, is moste perswasive for people, to follow the lyke: *Non sic inflectere sensus humanos edicta valent, at vita regentis*. From this was it sayde, *AVGVSTVS* replenished the Worlde with Schollers; *TYBERTVS*, with Parasites; *CONSTANTINE*, with Christians; *IVLIAN*, with Heretickes. Thus it commonlie falleth out, that of what disposition the Prince is of, if not the people, yet the Courteours are often of the lyke. Therefore, Princes should preasse to bee Patrones, and Patternes, of Good, and



Peeres in Godlinesse. Fiftlie, Because Vertue and Religion, maketh a Common-wealth to flourish, and to bee established, where G O D dwelleth, betwixt the Sholders of BENJAMIN: there is Hee present, by Counsell, Direction, and Providence. And where Hee is present, there all Evil is amolished, and Good entertayned. *Theodosius* vsed to saye, *Dignitas Romani Imperii, est Religio & Pietas*. This made the Kingdome of IUDAH to flourish, vnder *Iehosaphat*, *Hezekiah*, *Iosiah*, &c. The neglect of Religion, vnder wicked kinges, *Reboam*, *AbaZ*, *Zedekiah*, made it to bee oppressed, sacked, and ruined. And, doubtlesse, nothing hath made this Yland, almost these hundreth, or at the least eyghtie years, more to flourish, & be renowned, than the religious care of good and pious Princes, for the establishment of true and sincere Religion. Sixtlie, *Heathen* kinges, of olde, haue had a speciall care of Religion. Not onelic haue the Priestes, vnder *Pharaoh*, their portions: and whyle all the landes of the Countrey were solde, and became the kinges; yet their landes were free to them-selues. *Cyrus*, *Darius*, *Alexander the Great*, and *Selencus*, haue a care of the Sanctuarie, and of the daylie Sacrifice, and of the mayntaynance of both. But, lyke-wyse, all the kinges of the *Romanes*, haue a care of Religion: were chiefe about the Sacrifice, the Emperoures, *Pontifices Maximi*, the *Caliphaes* of the *Saracenes*, were chiefe Bishops: the king of *Calecut*, chiefe of his Religion. Therefore, much more ought Christian Princes, to bee carefull, of true Religion, that neyther Heretickes bee suffered, to spue out their Poyson; nor the Locustes to sting; nor suffer true Professoures, to bee oppressed; nor Religion defaced, or mocked; nor to suffer the Marke of the Beast, to bee openlie avowed. But, aboue all, to beware to bee them-selues lyke *Domitian*, *Decius*, *Maxentius*, and the rest of the bloodie persecuting Crue: Lest that *Axiome* bee verified vpon them, *Potentes potenter*: For there is one that numbereth them, who can make the hand to wryte, as it did agaynst *Baltazar*; or them to fall downe in Vermine, with *Herod*. But let them bee lyke those Kinges, commended in the SCRIPTVRE, and primitiue Church, more for their Goodnesse, than Greatnesse: that they may beelyke the Trees, growing by the Water syde: and that they may heare, and feele, that of the Prophet, *The LORD is with you, as long as yee feare Him, in all your purposes, and enterpryses*.

The second thing, the renour and authenticknesse of this Copie: it must bee Out of the Booke which the Priest hath. The Tables were put into the Arke, where-at the Priest had attendance; and the keeping of the Law, out of the which the King must haue his Copie. Hee must not wryte, one of his owne, nor imagine anie, according to his owne phantastie, nor

easie, nor invent, nor vent, anie thing in the worship of GOD, or Religion, according to his owne will; but according to the Booke of the Law. The LORD would not concredite vnto MOSES, the making of the least Pinne of the Tabernacle, nor a Courtyne of Goates hayre: farre lesse, matters of greater importance. But, all was commanded to be made, according to the paterne seene in the Mountayn. Thus the king would learne to see all be made according to the plat-forme of GODS Word: making there-by GODS Worship conforme, and vniforme, at the least in the assentiall & substantiall poynts. Neyther must anie respect bee had to the patterne of the Altar at *Damascus*: for, of what-so-ever is derogatorie, or contradictorie, to the Word of GOD, *Tertulian* may say, *Tam facile contemnitur, quam offertur*. Secondlic, He must haue a Copie, *Out of the Priestes Booke*. The Priestes Lippes must keepe Knowledge. The Priest must vnderstand, and knowe, this Booke: that hee may bee *didaxit* ☉. Therefore, it is the Priestes and Levites, whole it was to reade and expound this Booke. This may meete, not onelie with some ignaroes of olde; but with too manie now a-dayes; by what occasion, whether by lacke of Means, or playne sloathfulnessse and negligence, I can not tell; since there is a King in ISRAELL, and Knowledge is increased. But this knowe all, That if the King should haue this Booke, much more should the Priest bee continually studying therein: *Nocturna versare manu, versare diurna*. And if the Poet could alot no tyme of vacancie, nor ydlenesse, vnto his Husbandman; farre lesse doeth GOD, to those, to whome Hee hath let out His Vine-yarde, and distributed His Talentes, in great measure. And if the learned man could saye, *Nescio quid sit obliuisci*: farre more shoulde the Priest and Levite say, *Nescio quid sit otiosi*. Once it was sayde, If there bee a day, a weeke, or a moneth, which appertayneth not to the yeare, in those the Priest may take a vacancie from studie, and not bee exercised, eyther by meditation, prayer, reading, wryting, or conferring, etc. and to bee troubled with *Martha*, about manie thinges; losing often-tymes *Maries* Choyse: altho I will not bee bolde, to meddle with comparabilite of Ecclesiasticke and seculare Essayres; which often-tymes occurre *Frontibus aduersis*, in their studies, if not in their practises, to men of *Demas* or *Diotrepes* hamoures. The Bishop of *Salisbury* his *Defensio Ecclesie Anglicana*, solverth this mysterie, to those that will not bee contentious. That rude distinction of the Rusticke, betwixt the Bishop and the Duke, is despyrefull, and detestable: For *leboiedab*, lawfullie, may bee carefull to preserue the King; to trayne him vp, to giue counsell, and put to his hand to his anoynting. And *Phinebas*, for zeale to



G O D S Glorie, may not onelie steppe forth, to stoppe the Plague: but hee may bee sent Ambassadour, to see that the *Reubenites* and *Gadites* build no Altar, to fall from G O D. And *Onias* may meete *Alexander*, if hee come to destroy H I E R V S A L E M. Yet it may bee sayde, Manie Yrons in the Fyre, some grow colde. It was commendable, *Hoc age, spartam nactus es, hanc exorna*. Our Saviour sayde, *The Kinges of the Earth, exercise Lordship over them; but yee shall not bee so*. And, *Who made mee a Iudge betwixt you?* That of the Apostle, *τις αὐτῶν ἀνέμαρτο*. And *Functius* his exclamation, to too much medlers in secular Effayres, *Et que nihil ad nos attinent*, might bee a Watch-word, *Disce meo exemplo mandato manere fungi & fuge cen peitem*, *τὴν πολυπραγματοσύνην*: And, *Pericles* Saying, *Pratorem oportet non solum linguam, sed oculos continentes habere*. Thirdlie, If the King must haue a Copie from the Priest, then the Priest must haue the Principall him-selfe: The King must not informe the Priest, to wryte this Booke; but the Priest the King. Concerning this Booke of his Salvation, altho the King bee Supream Governour, and Iudge, over all persones, Ecclesiasticall and Ciuill, yet the Priest must giue him direction, concerning this Booke, and living accordinglie. This *CONSTANTINE* confessed, that G O D had made him their Bishop; and them lyke-wyse his. *AMBROSE* boldly by this Booke, animadverted *Theodosius* his rash slaughter of the *THESSALONICANS*. Fourthlie, If the King must haue this Booke from the Priest, hee must haue the Priest with him. And it is moste necessarie, that there bee a Priest continuallie about the King; to giue him counsell, out of G O D S Booke; as *DAVID* had *Abiathar*, ever readie, with the Ephod, to exhort him, and all the Courteours. As *Nathan* and *Ido* were in *DAVID*s Court; *Isaiab*, in *HEZEKIAHS*; *Huldab*, in *IOASH*s: Lyke-wyse, in wicked kinges Courtes, were *Micajah*, and *Eliab*, in *AHAES*; *Amos*, in *IEROBOAMS* the second; *Jeremiah*, in *ZEDIKIAHS*, etc. Then the King should haue the Priest with him; to esteeme of him, as one sent from G O D, with the Booke, and heare the Voyce there-ot. Hee should nor bee lyke *ZEDIKIAH*, to cutte it with the Penne-knife, and burne it: nor lyke *IULIAN*, *συὺν κατέκρινεν*: nor lyke *IEROBOAM*, stretching out his Hand agaynst the Prophet: nor lyke *ASA*, nor *AHAB*, to put him in Prison. Farre lesse, lyke *IOASH*, forgetting all the Good which *Iehojeda* had done; and causing to stone *Zachariab* to death, because hee cryed agaynst their falling away from G O D: nor lyke *HEROD*, cutting off the Head of *Iohn Baptist*, foolishlie, at the request of the Daughter of *Herodias*, dauncing, and pleasing him.

him. But, let him giue Eare, and Heart, to followe the counsell of the Priest, out of this Booke: not all-moste, and in some thinges; but in all thinges: with a perfect Heart, and all-together; as DAVID did, and ASA, for a long tyme; and HEZIKIAH, and IOSIAH, did; and prospered. Firstlie, If the Priest should bee with the King, giue, and haue, the Booke: then hee should open it, and cry to the King, out of it. Hee ought neyther to bee a fauning, nor dumbe Dogge; since GOD hath commanded him, to lift vp his voyce, as a Trumpet, and not to spare: and hath made him not onelie an Interpreter, one of a thousand: but, lyke-wyse, a Brazen Wall, and an Yron Fore-head. Hee ought not to bee a blynde Watch-man, since hee is a Seer: and GOD will require the Blood of the lost, at his handes. And woe to him, if hee preach not. Hee ought not to haue *Demosthenes* Argyranthe, altho the Cap-taynes, with their fifties, were come to take him, or counsell him, to speake good, as the false Prophets. But, hee should boldlie reprove *Saul*, altho hee should prætende, hee had spared *Agag*, and the fattest, for Sacrifices: altho hee should bee forbidden to speake, at the Kings Chappell, and to goe to *Iudab*: Yet let him remember, where hee is sent with the Booke; altho it were to *Belshazzar*, to the Court; yea, to the King him-selſe, and boldlie cry out agaynst the Altar, and saye to the King, Thou art the Man.

## VERSE 19.

*And it shall bee with him: and hee shall reade there-in, all the dayes of his life; that hee may learne to feare the LORD his GOD: to keepe all the wordes of HIS Law, and those Statutes, to doe them.*

**T**H E second part of the Præcept ( for judging ) is, to haue it with him. Hee must not wryte it, and then laye it asyde, as not pertinent to his Majestie: but hee must haue it with him, as his Councell, and saythfull Counsellour. If it was the commendation of *Alexander the Great*, that hee had some parte of HOMERS Workes with him continuallie; and, that hee never sleept anie night, but hee had a parte of them vnder his head: yea, such was his esteemation of that Booke, *ILIAD*ES, that when there was

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found a ritch Cabinet, amongst *Darius* his Jewells, hee appoynted it, for keeping there-of, as the moste precious Jewell in the Worlde. Then, much more, should Godlie and Christian Kinges, carrie ever with them, a portion of this Booke of G O D, and never sleepe, no, nor watch, without it; and to esteeme farre more there-of, than of all the Jewells in all the Kinges Courtes through the Worlde: For, it will bee in steade both of Councell, and Countelloures; at all tymes, and in all places. For, if it bee true, which *Cicero* sayeth, That, *a Councell, is to a Kingdome, that which the Soule, Reason, and Understanding, is to the Bodie*: Then, howe forcible, and efficacious, is this Booke, which is, and should bee, the Soule, and Reason, to the Councell, yea, the lyfe thereof? If others verifie, that the Councell, is the Strength and Sinewes of the Kingdome: then this of more value, which is the Strength and Arteries there-of. The *Hebrewes* say, That a Councell is a Foundation, where-vpon all good Actions, and Enterprizes, are builded: then this of great worth, where-vpon the Councell is edified. For, except the counsell of the Word of G O D bee the ground, all shall bee builded (as *CHRIST* sayeth) vpon a sandie Foundation. There-fore, it must beelyke the Councell of the Grand *Turke*, called *Divan*; where-in, altho the Great Segniour bee not bodilie present; yet hee is covertlie so neare by, that hee heareth and seeth all: that when the *Visor Bassa* reporteth all vnto him; if hee lie in the least poynt, hee is hanged. If Kinges will not make this Booke Praesident in the Court; yet let it bee so present, that it heare and see all; and that all bee referred vnto it. And if anie counsell anie thing repugnant, or contradictorie heeré-vnto, I will not bee so rash, as to determine, That hee should bee vsed, as they were of olde, who counsellled anie thing agaynst the Gods: or, as *Soliman* vsed one of his *Bassaes*, for counselling him, to murder a Gentle-man, that hee might obayne the loue of his Wyfe. But, at the least, if it haue not, *Dictatorium potestatem*; yet let it haue that *Tribunitiam*, of olde *Veto*. Secondlie, Let the King haue it with him, in stead of a Counsellour: for it shall bee moste saythfull: First, In counselling, admonishing, directing, and exhorting: Secondlie, It is that true Counsellour, which *Solon* desireth, and which neyther speaketh of pleasure, nor to please: for, it is voyde of all flatterie, (as Counselloures ought to be:) it will not counsell, for fauour of anie, no, nor for *Absolon*, although *Isab* would doe it, counterfaytie, for a tyme, knowing it to please the King. Thirdlie, It shall not counsell, for feare of anie, (as Counselloures ought not to doe:) it shall bee the true *Athenian*; rather hazarding Death, with a Roape about its Necke, than not to speake the Truth.

Truth. It performeth *Nebemiabs* Saying, and *Daniels* Practise, before *Babazar*. Shall such a Man as I, a Counsellour to a Pince, dissemble & Chiefelie, *Vbi agitur non de asse, sed de vita, & salute omnium*, and for *Sions* Peace, and *Hierusalems* Calamitie. It will not holde its peace: it is lyke *Considius*, who hath beene ever praysted, that hee spake freelie, altho in the prelence of *Cesar*. Fourthlie, It will not counsell for Ambition, (as Counselloures ought not to doe:) *Mordicai* should tell the trueth, and the conspiracie agaynst the King, and Countrey; altho *Haman*, and *Catiline*, should rage, and seeke nothing but Praferment to them-selues, and confusion to all others. Fifthlie, It is voyde of all Covertousnesse, and Corruption, (where-of Counselloures, in speciall, should beware:) detestable are the Princes of *Zoan*, and those Counselloures to the King, decyphered by the Prophet: This Citie is the Chaldron, and wee the Flesh. Let them, by this COUNSELLOVR, rather imitate good *Agesilaus*, (counselling for *Sparta*) to refuse the king of *Persia* his Golde. *Curius*, and *Fabricius*, are memorable this way: *Quo te Fabricius regi non vendidit auro*. Histories are full of lamentable Examples, of the ruines of kinges, and Common-wealthes, by the Bryberie of Counselloures. Pensions have brought manie to Suspensions: *Aurum per medios ire satellites & perumpere amat saxa potentium*, &c. *Iugurtha* durst say of *Rome*, although the strictest, and best governed Common-wealth, that ever was; *O Vibem vanalem, & mature peritaram, si emptorem invenerit*. The fatalitie of *Carolus audax*, the last Duke of *Burgundie*, betrayed by *Campobachio*, an Italian Stranger, is remarkable: *O ceca mentes hominum*: and, *Quos perdere vult Iupiter, eos prius dementat*. *Pharaoh* was obdured, that the *Egyptians* were forced to cry out, *Wilt thou not know, till Egypt bee destroyed?* Sixthlie, It hath that properrie, which *Plutarch* requireth in a Counsellour: that is, to bee free of all passions what-so-ever: For in it the Will is never diverted from that where-vnto the Mynde inclyneth. Heere *Medeus* determination hath no place, *Video meliora, proboque, deteriora sequor*. Seaventhlie, It hath ever a good intention, for the profit of the king, Countrey, and Common-wealth: which Counselloures, ever, and onelie, should have before their Eyes: vvchich the olde *Greekes*, and *Romanes*, manifested; (as exemplare to Posteritie) often-tymes with the losse of their lyues, as the Histories of *Codrus*, and the *Decii*, doe witnesse. Eyghtlie, It counselleth onelie honest meanes to bee vsed, that *Aristides* might approve the counsell there-of: nor onelie profitable, but honest lyke-wyse, for *Athens*. And by it, all *Lysanders* perjuries, and policies, are exploded. Nynthlie, It hath those true properties of a Counsellour, Skill, Wisedome,

dome, Iustice, and Loyaltie. For Skill, more knowledge in it, than in all the Politickes of the whole Worlde, of ruling, judging, and defending G O D S People. Heere moste true and solide Principles, and Praëctises, of Wisedome: Heere the onelie Rule of Iustice: Heere most vpright Præcepts, and Performances of loving Obedience, and Homage, to bee found: And, there-fore, to conclude, It ought ever to bee with the king, for ruling; and with everie particular man, for conversation.

*And hee shall reade there-in, &c.*

**I**N this third parte of the Præcept, for defending, there is an exercise: *Hee must reade:* and the extent, how long: *All the dayes, &c.* The action is, *Hee must reade.* Hee must not keepe this Booke close in a Chest, nor clasped vp: but, *Hee must reade it:* Although men would thinke it enough, that the king should suffer others to reade it, or cause others to reade it: as for him-himselfe, that hee guyde the Estate, or reade Præceptes of *Maachiavell*, or Bookes of State matters: No, no, that is not, nor will nor, bee sufficient. For, above all Bookes, hee must reade this. SALOMON wrote manie Physicall, and Naturall, Bookes: but all perished, except those of Divinitie, preserved for our benefite. The king, and others, may wearie them-selves, by much reading, and wryting, other Bookes, (as SALOMON sayeth:) but the wryting, and reading, of this Law, is onelie surest, and moste profitable: which onlie giveth contentment to the Heart. It is, and shall bee, ever remembered, to the prayse of ALPHONSVS THE GREAT, renowned for Learning; that, besides his other studies, which were manie, hee read over, after hee was entered into his kingdome, the whole Bible, with the ordinarie Gloffe, seaventeene tymes, (if my memorie serve in noting the Relation.) Few, alace, too few Church-men, dare say the lyke. Our last SOVERAIGNE, of happie memorie and dayes, hath given notice to the Worlde, (which shall never bee obliterated) that hee obeyed this Præcept, in reading of this Booke. It is remarkable, howe Candaces Eunuch was reading the Prophet, (although hee vnderstoode not.) Shall it not bee commendable, as long as the Fabricke of the World endureth, to *Ptolomeus Philadelphus*; that beeing carefull, to have this Booke translated, hee sent for seaventie learned men, and enterrayned them for that effect? whose travels, ever since, have beene profitable to the Church. I will not exhort kinges, and Potentates, (although, justlie,



justlie, in this dead Age, I might) after this kinges example, to advance Learning, to entertayne learned men, and to haue BIBLIOTHEKES, for both vses: *Sint Mecenates non decrunt flacce Marones*: And, to remember *Alexander the Great*, and *Iulius Caesar*, great Schollers themselves, and entyre fauourers of Learning: And, *Dignum laude virum uisita vetat mori*: But this which the Text willet. I may entreat, to reade this Booke, the Ground of all: and then, doubtlesse, that care will excitate them, to reade, and learne, other Bookes, as Commentaries therevpon: For, the Ground, and Matter, of all good Bookes, is there-in briefelic abridged. Heere all the wyse mens Philosophie, eyther contemplatiue, or practicke, is comprized. Heere Metaphysickes, which naturall wit could never dreame of. This *All Some-thing*, made of nothing. Heere true Physicke, and *Prima Principia* there-of. *Materia, Forma, Privatio*. Heere Astronomic, *Pleiades, Arcturus, Orion*. Heere exquisite Arithmeticke: not onelic absolutelic counting, but in praxi of Yeares, Weekes, and Dayes: which would trouble the moste cunning Arithmetician: as *Isaaks* Testament, *Balaams* Vision, *Daniels* seauentie Weekes, *Iobs* his Number of the Beast, may witnesse. Here Geometrie, not onelic to mete and distribute the Land of *Canaan*, to the *Israelites*, at the first: but *HIERSALEM* descrybed, by *Ezechiel*, or *Iohn*, in his *Revelation*. Heere Geographie, the limites of all the Kingdomes of the Worlde: their beginninges, and encrease, set downe. As for Historie, the light of Tyme, heere not onelic Histories of GODS Warres, in tyme; but Histories before naturall tyme, and after. Heere HISTORIES of greater Antiquitie, than in anie other Booke, by two thousand Yeares. For Practicke, Philosophie: heere Ethickes, true Præcepts of Manners, for men of everie Degree, Superiour, and Inferiour, &c. Oiconomie, for Husbantes and Wyues, Parentes and Children, Masters and Seruantes. Heere matchlesse Politickes, for governing Cities, Common-wealthes, &c. Heere Medicine, (more sure than *Hypocrates*, *Galenus*, or that rabble of vexation to the Physicians) not onelic of the Bodie, by GOD Him-selfe, Author of all Physicke, Who, if Hee propyne it not, (as the Physician sayde, the Medicine ayayled not, vnlesse it were given out of the Physicians hand) it will not bee steadable. But more, which worldlie Physicians can not doe, (for it is by the Finger of GOD:) heere Physicke, (*Pe sit mens sana in Corpore sano*.) for all the Diseases of the Soule, by drawing of Blood of another Man, (which the Physician of the Bodie scorneth) to bee a Playster, to the maledacted person. Heere Musicke, not onelic in praying GOD continuallie in this lyfe; but that Heauenlie HA-

LELVIAH, which everie saychfull Soule shall sing, amidst the Quiere of Angels. Thus, then, as a learned man of this Age, complayned of a Booke of our Countrey mans; that it contayned all Antiquitie, and ornatenesse of Language, of severall Authors commended, in their tyme, for Learning: and that in stead of them, it should bee learned. This, truelie, without complaynt, may bee sayde of this Booke, which the King should reade; That it comprehendeth all, and that in respect of it, all should bee thought naught: and, that it should bee read, and learned, in stead of all: and, that all Learning should serue onelie as *Hand-maydes* vnto it: and, there-fore, to bee read of all: but principallie of Kinges, who should haue greatest knowledge: because they haue to doe with men of all Callings, and Conditions, in the Worlde: That they may learne to direct men, according to their estate, and condition: *In-tererit multum, Davus ne loquatur, berusve*. If it bee remembered, to the prayle of *Mithridates*, King of *Pontus*, that by his owne industrie, he had learned twentie and two severall Languages, where-by hee could answer everie sundrie Nation of fame, in his tyme, in their owne Language: Howe much more earnestlie should Kinges endeavour, to learne the Language of CANAAN? That, as G O D S Ambassadors, they may answer everie one that commeth vnto them, according to iustice, and Iudgement. Farther, heere wee may marke, that although this Præcept bee intimated to Kinges; yet it may bee extended to others, as it is in other places, generallie. *Search the Scriptures*. Thus all are bound, to haue it, and reade it; since the Prophet *Habacuk* is commanded, to make the Vision playne; that they which run, may reade it. It is set out, and offered playnlie, vnto all, to bee read: And, there-fore, let all esteeme of it, as the Writ, and Will, of G O D; and, that it hath from Him, which no other Booke else can haue, sufficient warrand of Truth, to bynde the Conscience of everie one which readeth it, nor to call in question the truth of it. And, there-fore, secondlie, to beg the assistance of G O D S Spirite, that it may bee read with the same Spirite, where-by it was written. Thirdlie, That reading, it may bee with Iudgement, and discretion, to learne. Fourthlie, To make choyse of apt and meet tyme, for reading; disposing their Essayes convenientlie: that their reading may bee a fartherance, and no hinderance vnto them. Fifthlie, That reading, they may vnderstand, as *Philip* sayde to the Eunuch: other-weise, *Legere, & non intelligere, negligere est*. Sixthlie, To reade with attention, and intention, to profit there-by. Seaventhlie, To applie to them-selves, the fruit, and vse, of their reading; especiallie for declyning of *Vices*, and imbracing of *VERTUE*. Since all are command



commanded to reade, this may reprove the vncharitable dealing of those, who forbid, and inhibite, Laickes (as they call them) to wryte, reade, or heare read, the Scripture, in their owne Language: because, (saye they) of their vnworthinelle: calling them Dogs, and Swyne. But, who taught them, so to name GODS People, and His Inheritance? But, as the men are, such are their wordes: and, such is the confusion of *Babylon*, that they will speake in an vnknowne Tongue, that *Babell* may bee builded: when as at the building of *Bethell*, GODS Church, New *HIERSALEM*, descended from Aboue, the Apostles spake to everie sorte of people, the great thinges of GOD, in their owne Language, *Actes 2*. Secondlie, They say, Laickes are Ignorantes: and, therefore, by good Patrones of Ignorance, they must bee depriued of the meanes of Knowledge: lest the Idiote, comming in, and perceiving the good Worde of GOD, and giue applause. GODS Spirite taught, That the weake should bee fedde, with the sincere Milke of GODS Worde. Thirdlie, Lest their strength should bee agaynst Men onelie, they will proue Gyantes, and fight agaynst GODS Word, and giue it the challenge, of Obscuritie, Difficultie, and Imperfection. But it selfe taught vs, that it is sufficient, to make the Man of GOD perfect to Salvation. And *Augustine* sayth, that all the poynts of our Salvation, are clearlie set downe there-in: *Et de credendis, & faciendis*. And *Gregorie* avoucheth, that it is such a Foord, where-in the Elephant may swimme, and the Lambe wade thorow. The moste subtile, may finde matter, to trye his Brayne; and the simple, contentment. The Apostle threatned, saying, *If our Gospell bee bid, it is bid to them that perish*. This, lyke-wyle, may checke too manie affectating Ignorantes: some that cannot reade, contemne all meanes of Learning; and will heare anie thing, rather than this Booke, to be read. Others, will reade anie thing, rather than it. It is opprobrious: *It is but the Byble*. Others, must reade, to learne to discourse, where-by to liue. Others, will not suffer it to lodge within their Tentes: although, it may bee, they haue sufficient store of prophane bookes. Others, although they haue it, (as if the Plague were in it) will not looke vpon it, nor disease it (although they seeme to bee zealous) betwixt two Sabbathes. But, leaving theie to amende, let vs know, it was *Timothies* commendation, That hee was instructed in the Worde of GOD from his youth. The Moralist directeth, That Examples, and Præceptes of Vertue, bee proponed to Children; that they may learne to accustomethem-selues there-vnto: because, *In teneris assuescere multum est*: and, *Quo semel est imbuta recens servabit odorem testæ diu*: then, principallie, out of GODS

Worde. **EUSEBIUS** reporteth, that the **IEWES** taught their Children the Scriptures, when they were five yeares of age; that they might grow continuallie in knowledge, as well as in yeares. And it is sayde, that in the **BALEARIAN** Yles, the Mother would not giue her Chylde ( which could goe, or speake, ) anie Foode in the morning, till first it had slayne that Birde, which shee poynted at; or, by slinging, had throwne downe a piece of Bread, which shee had put vpon the head of a long Staffe, or Speare: How much more should Christian Parents be carefull, to traine vp their Children by this Booke: that they may be expert Shooters agaynst Satan; as **DAVID** cōmanded to teach the Children of **ISRAEL** to shoot: That they may arme them-selues, even out of the Armourie of **GODS** Word, which they should reade agaynst their Adversaries Engines.

The second poynt is, how long hee should reade: even *All the dayes of his lyfe*. But, vwhat? No Clerke, no Monke, nor Eremite in a Cell, can performe this, to bee ever reading. No, this is not the meaning, that eyther hee should neglect the ducie of his Calling, or yet his Health. But, as the Apostle sayeth, *Praye continuallie*; so, his reading should bee such, all the dayes of his lyfe: that his principall and chiefe cure, and care, bee earnestlie to reade this Booke, and see it read: as if that were the ducie, where-vnto hee were bound: and the exercise where-vnto hee were set. The rest of his actions, should bee Pattymes, Feriations, and Recreations: but this should bee the mayne, and chiefe, where-vnto he should encline his mynd: that he may be the Prophet **DAVIDS** blessed Man, mentioned in the first and hundreth and nine-reenth **PSAL**. *Day and Night, continuallie, meditating vpon the Word of GOD*, and conversant with it: for how manie diuerse sections are in that **119 PSALME**, they are so manie directions, to reade the Law; so manie commendations there-of; so manie prayers, to vnderstand the same; and so manie protestations, to obserue it. Thus, the solicitude of the king, yea, and of all others, all the dayes of their lyues, should bee, to make the reading of **GODS** Booke, their principall studie: that they may be familiar with Him. It is an approved Axiome, That men, by talking with wyse men, not onelie become familiar, but wyser. Then, by talking, and conferring with **GOD**, even in this Booke, ( since this is all the talke that wee haue with Him ) wee shall become both homelie, and prudent. The Prophet confesseth, that heere-by hee became more wyse, than the Auncientes. Yea, secondlie, *All the dayes*: that is, hee must reade continuallie, and not leaue off agayne. It must not bee enough, to reade in the morning of the Age, and leaue off in the evening: but

but then to bee moſte earneſt, ſince there is leaſt tyme. Hee muſt not bee lyke SALOMON, to follow GOD in his youth, and there-after haue his mynde diuerted, by his Wyues: (the Woman was made for the Man, and the Man is the head of the Wyfe.) Hee muſt not bee lyke IOASH; to begin well, and lue well, ſo long as IHOJEDAH li- uerh, and then fall away: hee muſt holde this IHOJEDAH ſtill li- uing; even the living Word of GOD: The two Witneſſes muſt lue, and the two freſh Oliue Trees, in the Houſe of GOD. Hee muſt proue the good IOſIAH, beginning to ſecke GOD, when hee was eyght yeares of age; and to reforme IVDAH, when hee was twelue. It is an opprobrious Proverbe, *A young Saynt, an olde Devill*, (although it hath fallen out, ſo as in Nero, Tyberius, &c.) And, it is ſeldome ſcene, that a young Devill, hath proved an olde Saynt: but, contrarilie, a young Saynt holding by this Præcept, *To reade GODS Booke, all the dayes of his lyfe*, hath proved an olde canonized Saynt, as young IO- SEPH, DANIEL, JEREMIE, &c. There-fore, Kinges, and everie one, ſhould learne this Præcept, To begin well, yea, and continue well, lyke IOſHVA and CALEB; that they may ſaye with that olde Martyre POLYCARPVS, that they had ſerved GOD, (if not his eyghtie ſix yeares) yet all the dayes of their lyfe, and they were not wearied: neither had he done them anie wrong, that they ſhould leaue off: that they bee not lyke to the *Ephesians*, who loſt their firſt loue; or lyke the *Galatians*, who began in the Spirit, and ended in the Fleſh: but farre rather to imitate the Church of THEATYRA, whoſe leaſt workes were beſt, and moe at the ende, than at the beginning. By this may be reproved, thoſe who are lyke Ierabaall, who began well, and there-after fell to Idolatrie: or lyke Iehu, who began a Reformation, and yet claue hard to the ſinnes of Ieroboam. By this let everie one bee excited, to bee lyke the Sunne, (as the Prophet ſayeth, ryſing in the morning, and mounting higher by degrees: lyke a Gyant, finiſhing his courſe:) be- ginning in Vertue and Grace; and growing continually from Grace to Grace: and from Grace, to Glorie. Thirdlie, *All the dayes*. The wordes are emphaticke, and perſwaſiue, *Hee muſt reade all his dayes*: Firſt, Becauſe of the dulcineſſe, and ſweetneſſe, of the Word of GOD: that hee wearie not; for onelie in this reading holdeth, *Leſtio leſta place- cet, decies repetita placebit*. For, I am of the judgement, concerning this Booke, which SCALIGER was of, concerning Epistles, That hee ne- uer ſaw anie, except *Angelus Politians*, which hee deſired to reade twyſe over for them-ſelues: No Booke, but the BIBLE, to bee read twyſe over for it ſelfe. For, in reading there-of, truelie holdeth, *Quo plus sunt*

*potæ, plus siliantur aquæ*; to those that thirst after a deepe draught of the Waters of Lyfe. And, *Δευτερεσι Προφητις σοφωτερεσι*. Secondly, *All the dayes*; Because of the bricklenesse, and imperfectiones, of our memories; which are not onelie lyke *Doliam Danaidum*, that all runneth out: but if they contayne, they are lyke the Seauē, or Redle; holding the course Branne and Chaffe, and letting the fine Flower, and Corne, passe thorow: *Scribunt in marmore lēsi*. Thirdlie, Because of the hid and secret mysteries of the Worde of G O D, where-of wee can never attayne the full knowledge, while wee liue heere; but haue neede, continually, of Præcept vpon Præcept, and Lyne vpon Lyne: that *SOLONS* Speech may heere be used, *γρησκα αει πλλα διδασκουν*. Yea, fourthlie, Because the summe of our lyfe, is reckoned vnto vs by dayes, (which wee might obserue, to poynt at the shortnesse and vncertayntie there-of, even to teach Kinges, and all others, humilitie.) Therefore, since wee haue no certayntie, not so much as of one day, wee should bee reading everie day: *οδε εις* *βραχυς, ηδε τελην μακροα*, sayde *Hypocrates*, for the Physicke of the Bodie. Much more may it bee sayde, of the large Volume of the Physicke of the Soule. And, therefore, wee ought ever still to bee reading and learning G O D S Acromatickes, making our Count short: and, having exercised our Talentes right, at the Sunne-set of our lyfe, wee shall enter into our Masters joye.

*That hee may learne to feare the LORD, &c.*

**T**HIS is the first of the three affirmatiue vses, and endes of the Præcept: wher-in the action is to bee observed; then, the person, whome. The action hath two partes: First, To learne: Secondlie, What, and where-of. The first, Hee must learne, to wit, by the Law: the King, and everie one, who would feare G O D, must haue this Shoole-master which is *Cornu-sopia*, and *Δουκυλοπειθεια*, of all Learning, (as hath beene showne:) but principallie of this, even To feare G O D: For, heere-in are contayned, not onelie Præceptes and Rules, of the feare of G O D; but manie practises, of the renowne and commendation there-of; yea, and of the contrarie there-of. Heere is the Chronicle of *Abraham*, *Isaac*, *Israel*, and *Moses*, the good *Iudges*, &c. vvhose lyues may bee Mirroures to Kinges, and all Sayntes; where-in they may beholde, not onelie the feare of G O D, guyding them; but them lyke-wyse renowned, and recompented for the same.

And,

And, on the contrarie, heere is the Legend of wicked Kinges, of *Sodome*, and the *Amorites*, *Ieroboam*, *Ammon*, &c. vvhose lyues may bee Glasse, for Kinges, and others, to contemplate G O D S justice: vvhether-as their lyues were vicious, and them-selues often-tymes wretched; so were their endes miserable: that *Thesens* Proclamation may bee learned, *Dis-cite iustitiam moniti, & non temerere legem*. Thus learne by the Worde of G O D: Godlinesse hath not onelie the Promises of this lyfe, but also of the Lyfe to come: and, that *Raro seclerum deseruit pena pedeculando*. Secondlie, Learne, that Learning is the Ground of the Feare of G O D. For, first, hee must wyte, haue, and reade the Booke: and, then, learne to feare. How shall they belieue in Him, whome they know not? A learned Conscience, is a good Conscience: when by the knowledge of G O D S Law, man directeth his wayes aright, that there bee neyther *Ignorantia juris, nec facti*. This may emprove that Errour, *Ignorance is the Mother of Devotion*: vvhose contrarie is true, that *Knowledge is the Parent of true Devotion*. This, lyke-wyse, may taxe the affectate ignorance of too manie, who (as the Apostle sayeth) haue neede to bee taught the Rudimentes and Principles of Religion; where-as they ought to haue bene Masters. Alwayes, let this Præcept inforce, that wee learne, that wee may feare G O D: and these bee conjoynded, by learning, fearing G O D. Other-wyse, our knowledge will proue *Vrias* Letter, to bee an occasion of damnation. That fearfull Sentence in the Gospell, pronounced by C H R I S T Him-selſe, against those, who would protest, that they had casten out Devills, and had prophesied in C H R I S T S Name; *Depart from mee, I never knew you*; is to bee remarked, against those, who by Drunkennesse, drinke away their wits and knowledge; by swearing, forswear true Learning: and by Covetousnesse, declare, that they haue no knowledge of the Lyfe to come. Thus Learning, which should be a meane, to adorne them, is like a Gold Ring, in a Swines Nose.

The second parte, what, or where-of, *Hee should learne, to feare the LORD*. There is a feare of G O D, called P R I N C I P A L L, vvhich is a reverend esteemation of the Majestie of G O D, moving vs to worship Him, called *Timor Cultus*. And the whole worship of G O D, commeth out vnder the name of the feare of G O D. In this is requisite, First, The knowledge of G O D, of the incomprehensible Dignitie and Excellencie of His nature; which may worke a dread and feare in our heartes. Secondlie, A knowledge of His Omnipotencie, Omnipresens, Mercie, and Iustice: *Primus in orbe Deos fecit timor*. Thirdlie, A knowledge of His Worde, ( which is heere chieffelie meant )



of His Promises, on the one parte; and threatnings, on the other: and all this, to enamorate vs, with His worship. There is another subordinate feare of G O D, of His Mercie and Iustice: of His Mercie, in the Children of Mercie; who in regard of the bountie, and kyndnesse of G O D, as obedient Children, honour Him, and are loath to offende; *There is Mercie with Thee, that thou mayest bee feared: Oderunt peccare boni, virtutis amore.* The feare of Iustice, is two-folde: one of the Iudgements of G O D onelie; eyther threatned, as in *Abab*, or else inflicted already, as in the people of *Berhsheemish*. This, for a tyme, may restrayne the manners of the Wicked, but it changeth not their nature: for, so soone as they bee freed of feare, they returne againe vnto their wickednesse; and declare, that they are either Hypocrites, as *Abab*, or Atheistes, as *Caligula*. This is that feare, called *SERVILL*, and is proper to the Devill, and Reprobates. The other sorte of the feare, of Iustice, is, vvhether-by men are moved to the hatred of sinne, and to sorrow for the same. This is like the Needle, to the Threede, going before, to bring on fillall feare. This breedeth repentance, tor by-gone sinnes, is an Antidote in time to come, and an Awe-bond for the present. This was in *DAVID*, seeing *VZZAH* stricken dead: this was in *IOSIAS*, making his heart to melt, at the threatnings of the Law. To this exhorteth the Apostle, saying, *Ende your Salvation, with feare and trembling.* The feare, then, which the King, and everie person, should learne, is a reverend esteemation of the Majestie of G O D, in consideration of G O D S praesence; and a firme resolution, to make the feare of G O D, the Motto, continuallie, of all their wayes. This is that, where-at the whole Tenour of the *SCRIPTVRE* aimeth. This is the practise of G O D S Worthies, and Nobles, in the *SCRIPTVRE*: and, therefore, no Disparagement to befall Kinges there-by: this, in steade of all, being a Corrasive for Sinne, like *Pelias* Speare, to heale the Woundes there-of. It is Armour of Prooffe, against Satan, and all the Baies of the Worlde. It breedeth true Cowrage: For hee that feareth G O D, needeth not to feare anie thing else: and hee that feareth Him not, must needes feare everie thing. Heere the Saying of the Moralist is false, *Malus diuturnitatis custos metus*: When, contrarily, the feare of G O D, keepeth a man sure, *In Via DOMINI, à timore incipitur, ut ad fortitudinem veniatur.* By this, Kinges, and all men, haue a moste sure Guard; that they may say with *DAVID*, they would not feare, though ten thousand had hemmed them in; for in the feare of the L O R D, they shall dispell them all: for they may bee assured, with *Heliseus*, to haue more with them, than against them, to wit, that

innu-

innumerable Squadron of Angels, pitching their Tentes about them. There-fore, let all feare GOD: for it is *Initium Sapientie*; both contemplatiue, and practicke: that in this feare, wee may assure our selues of GODS Favour.

The person whom hee should feare, is, *The LORD his GOD*: distinguish what Hee is in Him-selfe, what to Him: in Him-selfe, Hee is LORD, to whom belongeth all Power and Dominion: LORD by Him-selfe, holding of none: LORD for Him-selfe, for His owne Credite and Honour: LORD within Him-selfe, having all the Worlde for His Boundes, and bounded with none: LORD to Him-selfe, giving neither Homage, nor Account to anie. All this should bee a mightie Motiue, even vnto everie one, but moſte eſpeciallye to Kinges, to feare Him: vvhō, although they haue none vpon Earth, to contrōll them: neither are they ſubject vnto anie mans Law: yet there is ONE, vnto who ne they are owing all their Homage and Dignitie; to whome they muſt reſigne their Crownes, and to whome they muſt giue Account of all their doings. There-fore, although they feare not men, yet let them haue a care to feare the LORD, and liue aquitablie with men; vnleſſe that they would haue this LORD of Heaven and Earth, (although they ſhall become insolent, with *Nebuchadnezer*) to caſt them out of their Thrones, vnill they learne to acknowledge and feare Him. Secondlie, To Him: Hee is the LORD his GOD: in proprietic, full perſwaſion, and aſſurance, that Hee is his LORD and GOD. For, although all the Creatures acknowledge GOD, their LORD; yea, the Wicked, and the Devils, in reſpect of creation: yet the Godlie more firmlie, even by reading GODS Law, are confirmed, not onelie by Creation; but by Redemption, Conſervation, and particular Protection: that boldlie they may ſaye with MARIE and THOMAS, *Thou art my LORD, and my GOD*. This, as it may meeete with our Adverſaries, who will belieue onelie generallie, and implicitlie, without anie particular aſſurance: ſo it may comfort everie one, ſtudying to feare the LORD: becauſe they ſhall bee perſwaded, to haue GOD, to bee their LORD, moſte puiſſant againſt all Adverſarie power, and moſte willing to helpe them, in all their needes, beeing their GOD: His Power as LORD, and loving Mercie, as their GOD, concurring ever for their well-fare: and, there-fore, everie one ought alwayes to reſigne themſelues vnto Him, even as their ALMIGHTIE FATHER, as King DAVID, and all the reſt of GODS holie and bleſſed Saynctes, haue ever proteſted.

To keepe all the wordes of this Law.

IN the second affirmative vse, first the action, then what and how, are to be severed. The action is, *Keeping*: which must be, first, in the understanding and judgement; apprehending, and comprehending, it aright. Secondlie, in memorie, to retaine and remember it. The ISRAELITES were commaunded, not onelie that the Fathers should teach the Children, the severall poyntes and partes of the Law: But, lyke-wyse, that they should haue it written vpon the Postes of their Doores, vpon the Frindges of their Garmentes, and vpon the Frontlets of their Browes. Vnto which actions, although wee bee not astricted pryncelie; yet it behoveth Kinges, and vs all, (if wee would follow the Philosophers direction, to haue some notable Object, for our vnderstanding to worke vpon, that it vague not) to esteeme of this Law, even as the moste worthie Subject of our discusse, and meditation: and, to bee whollie, and totallie, ser, for keeping it in memorie, (since *Memoria excolendo augetur.*) Kinges, and all, I say, should bee repeating of this Law continually: For, as the Beasts onlie which chewed the Cud, were counted cleane, and meete for Sacrifice: So, onelie they, who ruminate and meditate this Law, are counted cleane in the sight of GOD, and their Sacrifice is acceptable. There-fore, if the Iewes were commaunded, to haue this Law written everie-where, that they could not turne their Eyes anie wayes, but they behelde the wordes there-of: much more wee, who haue the Promises of GOD, that Hee shall not wryte it vnto vs, as Hee did vnto them, to wit, in Tables of Stone; but in our fleshlie heartes: that where-so-ever wee are, what-so-ever wee purpose, or entende, this Law may bee a Touch-stone: And, as the Wheels in *Ezechiel* went backwardes and forwardes, everie-where, where the Spirit led them: Even such lyke, the Spirit of this Law, shall leade vs backwardes and forwardes, whither-so-ever wee goe: keeping it selfe close in our memories, to examine all thinges there-by. Thirdlie, Keeping it selfe in our affection and loue. King DAVID (in the nineteenth *Psalme*, and others) protesteth, that hee esteemeth more of this Law, than of Golde; and confesseth it to bee sweeter, than the Honey, and the Honey-combe. Oh, that Kinges would learne at him, to delight there-in, and to loue it aboue all other thinges. If kinges, vvho make vp Minions, and loue them so well, that they will not suffer them to bee long out of their sight, nor departe their præsence, without leaue: Then, much more should they bee carefull of this sweet MANSION, even  
the

the Law of GOD. (vvhich never was, nor yet shall bee, false to anie) to loue, and entertayne it, and to keepe it close vnto them, as a *Fidissimus Achates*; that it haue ever præsence: neyther suffer it, for anie mans licence, or procurement, to departe from the Court: for, then, happie shall they bee, if they haue such a *Ioseph*, or *Daniel*, to wayte vpon them. If it haue (with the Man of GOD) a Table, and a Candlesticke there: or, if, rather, they stand in, or by, the præsence of it, as the Queene of *Sheba* sayde of *Salomons* Stranders. It were good for kinges, that they would remember that of the *French* King, (within this Age) concerning his Minion; how that the king would make him such a one, that none should bee able to vndoe him. Oh, if it were truelie in the heartes of kinges, thus to loue, and lyke, the Law of Libertie, and to kythe their power, for the establishment there-of, that their Succellours might not bee able to empare or remforce the same. But, this is to rye GODS Law vnto ordinarie Meanes, which are often-tymes like to the broken Reedes of *Egypt*. Neither could *DAVID* nor *IOSIAH* effectuate this. Alwayes, all those that bee GODS Minions, and are like to those two renowned kinges, should extend their power and prowesse, in keeping true loue and affection to this Law; retaining and maintaining it, within their Dominions, and bee provident, for the maintenance there-of: that neither it, nor the *Leuite*, goe wandering, even as though there were no king in *Israell*: and, about all, to entertayne it, as their Darling: not suffering *Out-landish* Women to steale away their heartes, as they did *Salomons*, from it: nor cut away their Lockes, as *Dalilah* did from *Sampson*, and then delivered him, disarmed of GODS protection, to the *Philistines*. Neither let anie advancement, nor anie thing what-so-ever, make them to promise that, which those wicked *Priestes*, *Iason* and *Menelaus*, did. Yea, neither let king, nor people, swither from the loue of this Law, to bee luke-warme, with the *Laodiceanes*, lest the LORD spue them out: Neither haule betwixt two opinions, with the *Israelites*, lest the LORD destroy them. If GOD in His Ceremonies, did forbid mixtures of Seede, Copulation Cloathes, &c. then much more of Religion. There can bee no communication betwixt GOD, and *Beliall*; LIGHT, and *Darknesse*. *Darins* coulede say, I might admit a rivall of my Crowne, but of my loue, I could admit of none. Much lesse can the Law of GOD suffer anie to bee compartner with it in loue: it will bee chastelic, purelie, and solelie, loved. The Prophet *David* sayeth, *Marvelous are Thy Testimonies*. Things which are *Marvels*, are best kept, and remembered: yea, if wee care for it, wee will keepe it, and our selues vnto it: *Senes que carant reminiscuntur*.

If there bee, then, anie loue, or affection, to the Lawe; not onelie will *Hagar*, with her bond-sonne, bee casten out, and all *Keturabs* Children bee sent hence: but, like-wise, all the blairinges of the fattest Oxen and Lambes, will bee staunched: yea, *Hagag* him-helfe, will bee hewen in pieces, before the *L O R D*, (although hee looke never so pleasantlie.) For *G O D* loveth Obedience, better than Sacrifice: and farre more, then, than anie wordlie pretence. But, must the *Canaanites* bee prickes in our sides, and thornes in our eyes, to trye vs, if wee will feare the *L O R D*? Or, must the pople and tares abide, vntill the Haruest come? How-so-ever it bee, let vs resolute with *Ioshuah*, who sayde, *I, and myne House-holde, will serue the L O R D*. Let vs retaine, and returne, vnto our first loue: for it was better then, than now.

The second point is, what hee must keepe; even *All the wordes of this Law*. When *G O D* brought the *Israelites* out of *Egypt*, *MOSES* tolde *Pharaoh*, that hee would not suffer so much as one hoot to remaine behinde; but, young and olde; Bestiall, and all, must goe with him. Such like in the service of *G O D*, and His worship, all His Law must goe together: there must neither bee a renting in pieces, nor division, nor sundring. If *C H R I S T S* Coate, which had no seame, was kept whole amongst the Souldiours; much more this Lawe, amongst the Christians. The King must bee a keeper of both the Tables; of the first, to *G O D*; and of the second, for *G O D*. This all must bee kept, since they are one *G O D S*, vvhole Will it is, to giue no dispensation, nor exemption, in, or from, anie: yea, hee sayeth, that hee who faileth in one, hath broken all, in respect of one Commaund, and because they are all linked together, by one Chaine of Equitie: that hee, who misregardeth the breach of anie, is male-affected vnto all. And, therefore, wee ought to haue an vniforme affection, and intention, to keepe all: and, by *G O D S* grace, continuallie strue to doe the same. Although wee haue made our selues vnable to keepe all; yet *G O D*, enjoying all, will show, what once wee were able to doe, what wee should endeavour to doe, and that wee should runne vnto Him, who hath done all for vs: and to seeke from Him, to inable vs, to doe what-so-ever Hee commaundeth: as *Augustine* sayde. Since, then, wee should keepe all in affection, and all in intention, although wee bee not able to keepe all in action: this may checke those, who thinke it sufficient enough, if they be not open Robbers, Sacrilegious, Idolaters, Adulterers, &c: although they bee given to other grosse and secret sinnes. They may deceiue the worlde, yea, beguile them-selues: but yet *G O D* is not mocked, vvho hath bound them, not onelie to keepe one point, but the whole Law.



Law. There-fore, there is no excuse for *Naaman*, neyther gaue the Prophet anie allowance, to goe to the house of *Rimmon*: nor to bow the Knee, (although with the King:) nor to haue an house for *Rimmon*. No excuse for *Herod*, who willinglie heard *IOHN BAPTIST* in manie thinges, but not in all: nor for *Agryppa*, who was almolte, but not altogether a Christian. As no dispensation is graunted, to breake *GODS* Law, so none ought to bee taken by anie. Nor onelie becommeth *Ierubaels* Ephod, a destruction to his house: but the ten Tribes are rent from the house of *DAVID*, because of *SALOMONS*, and his *Out-landish* Wyues, Idolatrie. *AHABS* whole Familie, and Race, for suffering *Baal*, and *Iezebell* to haue her false prophets, is destroyde at last by *Iehu*. Yea, *LEHOSOPHATS* Shippes are broken at *Eziongebar*, for societie with *Abab*, and his lyfe was in hazard in his companie, and his Nephewes, for the same, were slaine by *Iehu*. There-fore, let it bee the blot and stayne of Poperie, to dispence with the breach of some of *GODS* Law, and grant Exemptions, by Indulgences.

*And these Statutes, to doe them.*

IN this third affirmatiue vse, distinguish the action, and what, and by what name. The action, *Hee must doe*. The King must not bee lyke the *Pharisees*, laying heauie Burdens vpon the People, and not touching anie of them them-selues. For, that which the King commaundeth others to doe, hee must not leaue it vndone him-himselfe: *Tunc agitur censura, & sic exempla parantur, cum iudex alios quod monet, ipse facit.* *CATO VTICENSIS*, leading his Hoaste thorow the Desertes of *Africke*, is renowned, that first of all hee did that, which hee commaunded his Souldiours to doe: so that they were ashamed, to refuse to doe anie thing, which they saw him doe before them. And, since, even by nature, wee are given to imitation; as, Seruauntes, to follow their Masters; Souldiours, their Capraynes; and Subjectes, their Princes: Howe carefull, then, should they bee, v who ought to bee. Patrones vnto others, to be *Præfates* them-selues, in Goodnesse, and Examples of Godlinesse? Thus Kings, doing *GODS* Commaundements, shall by their good Examples, draw others to glorifie *GOD*. But, marke; this doing doeth imply, that not onelie our externall actions; but that all our wordes and thoughtes bee conformable vnto *GODS* Law: for there is great difference, berwixt the Law of the king on *Earth*, and the KING of *HEAVEN*. The lawes of men, stryke onelie vpon mens actions, and

speeches; bynding the bodie, and that which proceedeth from the bodie: But, the Law of the KING of HEAVEN, byndeth mens Consciences; that not onelie their actions and speeches, but their thoughts and cogitations, are tryed, and syned: That, as *Parmenio* and *Philotas*, were condemned for Treason, intended agaynst *Alexander*, although it was not brought to passe: Even so, thoughts, not onelie with consent of the will, and comming to speeches, and actions: but without consent of the will, and some tymes extinguished in the cogitation, beeing *avoutay*, transgressions of the Lawe, are sinnes. There-fore, wee should looke circumspectlie, to the puritie and strictnesse of this Lawe, and to moderate all our doinges, wordes, and thoughtes, there-by: yea, and to meditate before, not onelie our speeches, and actions; but our cogitations: for, although wee say commonlie, *Our thoughtes, are our owne*; yet let them bee so our owne, that they bee not agaynst GODS Lawe. If the wyse man enterdye vs, to speake evill of the King, no, not in our Bed-chamber, lest the Fowles of Heaven should reveale it: and Kinges have not onelie long handes, to punish; but eares, to take notice: Then, farre much more, should wee take heede, that wee speake not evill of the KING of GLORIE; vvhich needeth not to abyde the revealing of the Fowles; and who hath not onelie long Eares, and Handes, but a large Heart, (as the Prophet sayeth:) For it is Hee that seacheth the reynes, and everie secret closet of the heart. Thus it will not bee enough, to doe GODS Commaundementes, in speech, and action: but wee must remember, that His principall desire is, *My Sonne, give mee thine heart*. GOD must bee served, in Spirite, and in Trueth. Secondlie, if inward puritie bee required in our thoughtes, (vvhich GOD onelie seeth, beeing *καρδιαγνος*;) then much more in our speech, and actions, vvhich should bee Notes and Signes of inward sinceritie. And there-fore, this Brydle ought to bee put to our Tongue, and this Rule to our Handes: for, of everie ydle worde, wee must giue account, in the day of judgement, MATTH. xij. vers. 36. And agayne, if anie man seeme religious, and brydle not his Tongue, that mans Religion is wayne. JAMES I. vers. 26. Thirdlie, if doing bee requisite, then discussing of the Lawe, within our selues, or discoursing outwardlie, prating lyke *Tertullus*, to bee heard, will not bee sufficient: no, it will not bee sufficient, to abstayne from sinnes forbidden in the Law, as Ydlenesse, Drunkenesse, Murder, &c. (but, alace, where shall these blacke Swannes bee found now a-daves? vvhich in the wickednesse of the *Amorites* is come vnto the full measure: *Nec quo progrediatur habet*;) But there is a farther, to wit, the affirmative duties must bee done. If it bee a wyse

Saying

Saying, of some Philosophers, that all contemplation, without action, is naught, and but a phantasie in the mynde; then it is moste sure in THEOLOGIE, that contemplation should be turned into action: although some Divines controvert, whether the ende there-of bee contemplative, or active: yet the greatest parte encline, that it is active: and the practise of the triumphant Church, singing the heavenly HALELVIAH, would import this. But this is without controverſie, confessed amongst all, That a Christian should bee in continuall action of GODS Lawe: imitating GOD, who is onelie action: and the Heavens, which are in continuall motion. Then, wee panting and breathing, to come vnto both, should bee incessantlie exercised, in the workes of pietie towards GOD, Charitie towards our Neyghbours, and Sobrietie towards our selues. For, not onelie the barren Tree, bearing no Fruite; and the bad Tree, bearing evill Fruite: but that Tree, which brought forth no Fruite, is hewen downe, and casten into the Fyre: and the teneur of the processe at the day of judgement, will bee for sinnes of omission.

There-fore, although good workes bee not *Causa regnandi*, yet beeing *via regni*. Knowing these things, wee perswade men, to doe GODS *via* Law: there-by to declare their knowledge there-of, their memorie in retayning the same, and their affection in loving of it: knowing, that the doers of the Law, are justified *Demonstrative*, and *Declarative*, before men, although not *Effective* before GOD.

The names are, *The Law*, *The Commaundement*, *The Statute*: each word having the strength of an Argument, to enforce Obedience. If it bee *LEX*, it must bee read, and read over agayne: it byndeth vnto the fulfilling and obedience there-of, not onelie outwardlie, but inwardlie. If it bee a Commaundement, then it is from a Superiour, and hath authoritie from the Commander, even GOD, the LORD. If Hee bee LORD, then homage and obedience is due vnto Him: lest Hee complayne, *If I bee LORD, where is my feare? If I bee a Father, where is myne honour?* Then, in respect of the Commander, so mightie, puissant, and powerfull: yea, so loving, bountifull, and gracious; wee ought to doe. If they bee Statutes, (as Kinges Statutes goe forth vnder such peynes, and penalties, if they bee not fulfilled, or if they bee broken) they are statuted vnder the greatest peynes that can bee, both of Bodie and Soule, (where-as the Statutes of earthlie kinges, ceaze onelie vpon the Bodie, and vpon the appertaynances there-of;) *Cursed are all, which abyde not to doe all thinges, which are written in the Booke of the Lawe.* Cursed, to wit, destitute of the favour of GOD: lest vnto them-selues: subject to the wrath of GOD in this present lyfe,

and vnto the æternall Fyre of Hell, in the lyfe to come. And, therefore, if men stand in awe of earthlie kinges, for feare of forfaiture, or for feare of lyfe: Then, much more, even kinges, and all others, ought to stand in awe, of these Statutes of G O D, preassing and inuring them-selues for to doe them: with full assurance of greater dispensation, than anie earthlie king will, or can, graunt of his Lawe. That, if wee belieue, that another hath fulfilled the Statute for vs, both in perfect obedience, and satisfying fullie the Penaltie; G O D will accept of vs, thorow C H R I S T: requiring of vs, that wee earnestlie endeavour to keepe, and doe, the whole Law, and Commaundementes of G O D: manifesting our obedience also vnto the worlde, even by a Godlie lyfe; ending so our Salvation, with feare and trembling: since it is a Statute not given in vayne.

## V E R S E 20.

*That his Heart bee not lift vp, aboue his Brethren: and, that hee turne not asyde, from the Commaundement, neyther to the right Hand, nor to the left: To the ende, that hee may prolong his Dayes; hee, and his Children, in the midst of I S R A E L.*

**A**S the Tables of the Law, were written vpon both the sydes; so not onelie are Affirmatiues commaunded, but Negatiues are inhibited: And, as the Philosopher sayde, as Poyson and Diseases, so Sophistrie is descrybed, that they may bee eschewed and cured: So, lyke-wyse, are Negatiues and Vyces poyned at, that they may bee abhorred, eited, and amended. And so these vses and endes are negatiuelie set downe: vvhich of the first is, *That his heart bee not lift vp*: Secondlie, *That hee turne not from the Commaundement*. The first is the cause originall, and source: the second, the effect, and consequent: for, if the heart bee not lifted vp, then hee will not turne from the Commaundement: and, if hee turne from the Commaundement, that is a symptome, that the heart is lifted vp: For, the Commaundement is a Presse, and a Burden: a Poyse, and a Yoake, which if it bee removed, the heart will swell, and become light, and vnruilie. Although these Commaundementes bee negatiuelie set downe, as almoste

moste the greatest parte of the Commaundementes are, to shoue our pronenesse, and inclination to sinne, which must bee inhibited. Yet Affirmatiues are implied: as on the contrarie, where Affirmatiues are vr-  
ged, Negatiues are included. The first of these is particular, the se-  
cond is more generall: to teach vs, that although wee haue a gene-  
rall knowledge, and norise of the Law: yet it manifesteth onelie in the  
particulars of our lyfe and conversation. And, there-fore, (although  
the Philosophers dreame, vpon Vniuersalities, and the ~~Papistes~~ vpon  
generall knowledge,) let the Christian manifest both his knowledge  
and Fayth, by particular practises, and proues of pietie. The partic-  
ular heere is first set downe, as first looked vnto; and that it should bee  
first practized: since Generalls are gathered of particulars. If wee,  
then, will giue declaration, that wee are good men in habite, wee must  
giue it in particular aetiones: in this, and that, &c. Knowing, as *Non  
una hirundo facit Ver*: so, if there bee a defect, in one particular, the ge-  
nerall cannot subsist absolutelie.

In the particular, wee may consider the vnion of the king, and the  
people; that they are Brethren. Secondlie, a prohibition, *That his  
heart bee not lifted vp*, &c. For the vnderstanding of the vnion, wee  
may distinguish diuerse sortes of Brethren: First, By nature, all men  
are Brethren, comming of one A D A M, comming all out of the Arke  
of N O A H, comming all one way into this Worlde, and all by one  
way going out of the Worlde agayne: that all may saye with I O B,  
*Corruption, thou art my Mother*. Secondlie, Brethren by Nation: for  
all of one Nation, and Language, are counted Brethren; as all the  
I E W E S, in the Olde T E S T A M E N T. Thirdlie, They are Bre-  
thren, who are of one Brood and Blood: not onlie such as are of one Fa-  
ther, and Mother; but those which are of one Stocke, Linage, and Kin-  
red, eyther by Consanguinitie, or Affinitie. Fourthlie, Brethren by  
Calling, Vocation, and Profession: thus kinges are Brethren. Fiftlie,  
Brethren by Grace of Adoption, even by one F A T H E R. And thus  
all the Faythfull, not onelie are Brethren, but also Members of the my-  
sticall Bodie of C H R I S T. This, of all others, is the moste con-  
stringent, and surest Band: all other Fraternities may dissolue, or their  
loue resolue: but although Heaven and Earth passe away, yet one iote  
of this Brother-head shall not fayle, nor perish. For, heere-in there is,  
one FATHER in Heaven, G O D: one MOTHER on Earth, G O D S  
SPOUSE, the CHURCH: one Seede, the immortall Seede of G O D S  
Worde: and one elder Brother, even I E S V S C H R I S T: in whom  
all agree. They haue infallible that Note, which the Philosophers  
giue,



giue, to wit, that they are Brethren, who diuylde the Inheritance: For, they shall diuylde that æternall Inheritance amongst them. This Brother-head, in all these kyndes, ( since kinges are liki-wise vnited by them, eyther to their people, or amongst them-selues, ) may enforce this prohibition, *That bee bee not lifted vp in heart*: where the prohibition, of not beeing lifted vp, then, the principall partes affected, are to bee distinguished. For the first, of *not lifting vp*: there is an Exaltation commaunded, and also commendable, to wit, that Kinges haue their Thrones, Powers, and Dominions; that they haue their Soueraignitie over all persons, and causes, what-so-ever, ( within their owne Dominions ) that they haue their præheminences of places, not onelie incomparable, but also incompatible, to any others; that they haue their Rents, Reuenues, Customs, Impoites, Tributes, Taxes, &c. for the mayntaynance of their Dignities, and vnto the fartherance and expeding of thir good Designes, and Enterprizes, &c. But, the lifting vp, heere forbidden, is disallowable by G O D, and by His Worde. As, first, vwhen Kinges vsurpe all to them-selues, lyke *Nebuchadnezer*, in his Pallace, lifted vp, with *Lucifer*, to misken G O D: vwith *Tharaob*, asking if there bee a G O D: vwith *Sanacherib*, blaspheming G O D: beeing over-blasted, with the Mill-dew of selfe-conceited Soueraignitie by them-selues. Secondlie, When Kinges are lifted vp in pryde, by couetousnesse, thinking them-selues absolute Lordes of mens persones, goodes, and meanes. Thus *Ahab*, by the instigation of *Iezebell*, (*Knowest thou not, that thou art the King of the Land?*) must haue *Naboths* Vine-iarde, whether it bee right or wrong. Thirdlie, When they are lifted vp in pryde, by crueltie, that they care no more for mens lyues, than they were Dogges. This was the savagenesse of the Barbariane kingdomes, of the *Assyrianes*, *Babylonianes*, *Persianes*, &c. and the *Romane* Tyrant *Caligula*, could with all the Heads in the Citie of *Rome*, vpon one Necke. The Grand *Turke*, to day, holdeth him-himselfe absolute Lord of Lyfe, and Death, and of what-so-ever is in his Dominions; that his Subjectes are not onelie Slaues, but like Beastes. I praye G O D, such manners bee onelie found amongst *Heathen* and *Turkes*, and that Christian Princes haue neyther stayne nor swicke of them. Fourthlie, There is a lifting vp in pryde, by immoderate and inordinate Impoites, Taxations, Vexations, &c. Although, often-tymes, people murmur and grudge, vnjustlie, without anie cause, as the *Israelites* did to *Rebo-boam*, agaynst *SALOMON*, for the Burden of a good Worke, even the building of the Temple. And, it is hard to giue contentment vnto that *Bellua multorum capitum*, of the Kinges Effayres, and necessarie exigen-

ces: but there will bee a *Simei*, or *Sheba*, readie to sowe Discordes: *οψονιον τοις πολιταις αι κστηρομαι*, sayde *Ibsucidides*. Yet, it were meete, that kings should remember *Tyberius* Saying, *Est boni Passoris tendere pecus, & non deglubere*: and, *κισθηλον τον χρυσον των εκ δακρυων ηκωπι*: and, to beware of vntymous Charges: and, not to pole, and pill their Subjectes, for vnnecessarie vses. All these vp-liftings, are forbidden to kings: for they should bee lifted vp, onelie to doe according to Iustice and Equitie: First, Because they are Brethren by nature, and so men: that although they bee Gods by office, yet they shall die as men: and, although they bee truelie and reallie kings; yet they are but lyke kinges in a Stage play: for, when the king hath acted his parte, hee is disvested of his Robe-Royall, and differeth nothing from a Subject, beeing layde in the dust: and, shortlie there-atter, a man can scarcely tell, whether that bone, bee the Kinges bone, or the bone of the Subject. There-fore, Christian Kinges should demolish that *Heathenish* opinion, learned out of *Virgill*, or the *American* conceites, to wit, that men, after this lyfe, shall be ranked, according vnto their estates here. Truelie, if they be assured of the fauour of GOD in this lyfe, they may perswade them-selues of an higher Estate, and of an immortall Diademe: other-wyse, the ritch Glutton goeth to Hell. And there-fore, kinges should learne to bee wyse. It is reported, (whether it be in *Utopia*, or no, I wil not enquire: the *Triennium* of the *Vice-Roy*, amongst the *Indians*, is lyke vnto this,) that in some places, Kinges are changed euerie yeare: and at the yeares ende, they are sent over to an Yland: there-fore, such of them as are provident, will sende over before them, all Commodities; which afterwarde may serue them, even all their lyfe tyme. The moralitie of this is most sore: although kinges know not, if they shall bee changed in a yeare; yet this they may well know, that once in a yeare, (and they know not how soone,) they shall chaunge their Estates. There-fore, it were good for them, if they would sende over, or rather sende vp, their Provision before them: not as the *Americanes*, or *Indianes*, vse to doe; to slay their Counselloures, or cast their best thinges into the Graue: but onelie to remember that Admonition of the Page, *Ενυτ @ οφελιστοι*: and that Proclamation of the Herald, carrying daylie before the Emperour his Winding-sheete, *Hoc solum restat Imperatori*: and to rub his Face, with this dead mans hand, *O, Earth, Earth, Earth*: That they may embrace this Negatiue, not to bee lifted vp. That when their earthlie Thrones sayle, they may be lifted vp to those which are ever-lasting.

Secondlie, They should not bee lifted vp, because Brethren by Nation and Blood : they are not Strangers by conquest, that they reigned over, to bee put vnder yron Sawes, or Harrowes, or to bee measured with two Coardes, as D A V I D did with the Children of *Ammon, Moab, and Edom*. But, they are People of their owne Language, Linage, and Blood ; to bee ruled by them, even as a loving Father doeth his Children : *Vt sit in Rege Pater, yea, in Rege Pastor* : and, *Non sibi, sed toti genitum se credere genti*. Nor onelie calleth H O M E R, A G A M E M N O N, *Ποιμὴν τῶν λαῶν* : But the S C R I P T V R E sayeth, *I haue commaunded D A V I D, to feede my People I S R A E L*. It was commendable, for the wyse Kinges of Æ G Y P T, and A S S Y R I A, to choose those, which were the wysest in the whole Kingdome, of what-so-ever Race they were, to bee their Friendes and Counselloures, (whom they called *Abrach*, and Cousins) and to holde them with them continuallie, as I O S E P H, D A N I E L, S A D R A C H, Z E R O B A B E L L, &c. Others enterrayned the Philosophers about them, (calling them F A T H E R S ; ) and did all thinges by their advyse, and prospered. This forme of Government enterrayneth betwixt King and People, mutuall loue, which is indeed the strongest Band to contrayne Subjectes in obedience. Detestable is that of *Dionysius*, *Quem metuunt, perisse cupiunt*. But the Saying of the Spirite of G O D ( although rare ) is moste sweete. *O how pleasant a thing is it, for Brethren to dwell together !* Loue beeing that Oyle, which falleth vpon the King, as the Head, and drencheth thorow the whole Bodie of the Common-wealth ; where-by Kinges become like T I T V S, *Delicia & amor generis humani*. Heere-by the King and Subjectes beeing linked together as Brethren, according to the practicall Parable of the Father to the Sonnes, of the bunch of Arrowes, and Wandes, become invincible : and the King shall not neede to bee ashamed, having his Quyer full of such, to meeete, and encounter, with his Enemies : for then they will not spare to hazard, even their Lyues, Landes, and all, for his honour, and safetie : and account his lyfe, with D A V I D S Souldiours, worth ten thousand of them : and, what-so-ever they haue, they will gladlie impart, for his preservation, and the benefite of the Common-wealth : and, as our Noble-men could saye, *Cursed bee hee, that would not doe it*. C O N S T A N T I N U S C H L O R V S, beeing vp-brayded of Povertie by his Colleagues, showed them, that not onelie the loue and trustinesse of his Subjectes, was his Riches : but, like-wyse, shortlie ( having showne to his Friends where-of hee had neede ) hee let them see, by voluntarie Contribution, and

and free Offer, a farre greater Treasure, than anie of his Colleagues had. Thus the Strength, and Riches of the Kingdome, is the mutuall lous bewixt the King and his Subjectes: other-wyse, beeing distracted by hatred, they become an easie Prey, when they begin euerie one to pry into anothers doinges; and to fyre in suspitions, distrust, and despite; constructing euerie thing against the Rules of Veritie, and of Charitie; wresting good Intentions, and Meanings, to sinistrous endes. Woefull Experience, even in manie Commonwealthes, yea, and in this like-wyse, hath given roo manie miserable Exemples, which I will not praesume to touch, lest I should worke anie Discontentment, or Discouragement: *Felix quem faciunt aliena pericula cantam*; since *Concordia res parua crescunt, discordia maxima dilabuntur*. Secondlie, If Kinges and People bee Brethren by Blood and Nation; then, as it is a Curle pronounced by G O D, against a People, to wit, that Hee will giue them a King, which shall bee a Stranger, whose Language they shall not vnderstand: And, (alace) howe greivous hath the Yoake of Strangers beene, the IEWES felt, and manie other Nations; even moving them to crye out, *It had bene better for vs, not to haue bene in the Worlde*, Nor to bee vnder such Strangers, not onlie by Nation, but by Nature, and Manners; meriting, by their mercilesse dealing, the name of **Strangers**? So, O what great a Blessing is it from G O D, and to bee acknowledged, as a speciall proofe of His Mercie, when Kinges are borne of the same Nation, even amidst their Brethren? And if anie Nation ever had cause to prayse G O D, for His goodnesse in this poynt; then **SCOTLAND** chiefelie, which hath beene governed manie hundreth yeares, by Kinges of their owne Nation, vnconquered of anie: although it hath beene often-tymes assayled, by **BRITONES**, **PIGHTIS**, **ROMANES**, **DANES**, and others: yet, praysed bee G O D, all were foyled, and it remaineth still vnder the Soveraygnitie of a King even of its owne Nation: vvhich no King, nor Kingdome in **EVROPE**, nor in the whole Worlde, can say, for so manie yeares. And, therefore, both King and People, may say with **DAVID**, *What am I, or my People, O L O R D, or myne House, that Thou shouldest so regarde it?* And they should preasse to bethankfull. The King should remember that of **DAVID** to **ABISHAI**, *Knowest thou not, that I am King this day over Israell?* And what hee desired **ZADOCKE** and **ABIATHAR** to say vnto the Elders of **IYDAH**, *Yee are my Brethren; yee are my Bones, and my flesh*. Lyke-wyse, the People considering

considering this, like IYDAH and ISRAELL; should stryue, in loue and obedience, to please their King, with whom, (prayed bee the Name of the L O R D for the same) no King on earth can compare, for Royall personall Vertues, of Pietie, Iustice, temperance, &c. And the hearts of IYDAH and ISRAELL, ought to bee bowed, even as the heart of one man, to follow, and obsecundate him, in all his Godlie Designes, as their Father: that it may bee well with them, and their King.

Thirdlie, Kinges should not bee lifted vp, because they are Brethren in Profession, Calling, and Office. In this degree, Kinges amongst them-selues paraleled, are Brethren. SALOMON and HIRAM, AHAB and BENHADAD are Brethren. But, who vpon earth dare giue direction, or commaund kinges, that they bee not lifted vp above others? (Since for the greatest part, *Omnes productos odere patres.* And Hannun hath suspicious, and jealous Counsellours, to misinterpret DAVIDS Godlie meaning.) The Pope, without warrand, would arrogate that to him-selke, *Petra dedit Petro, Petrus Diadema Rodolpho.* But before this power was some-what abrogated, and kinges for the greatest parte, can challenge, clayme, vindicate, and mayntayne sufficientlie their owne Rights now-a-dayes. Yet, lest wee should leaue this poynt, as that Disease, *Noli me tangere*; since wee are commaunded, to take the Wyne-Cup at G O D S handes, wee may boldlie (with our Masters licence, although wee haue not coactiue power) propyne it: and counsell, and exhort, that Kinges bee not lifted vp above others, in ambition, pryde, malice, or enuye; making havocke of others Territories and Dominions. IEPHTAH sendeth a notable Ambassage to the king of AMMON; to wit, that euerie one should possesse that which G O D had given. DAVIDS Orations agaynst Goliath, and to SAUL, are wonderfull. AHAB bade tell BENHADAD, saying, Let not him that girdeth on his Harness boast him-selke, as him that putteth it off. *Ieboash* counselleth *Amaziah*, that although hee had smitten *Edom*, yet that hee should not be lifted vp, nor meddle to his hurt. *Ieiosaphat*, when it was tolde him, that a great multitude came from beyond the Seas, set him-selke to seeke the L O R D, proclaimed a Fast: and *Iudah* gathered them-selues together, to aske counsell and helpe from G O D: and they stooode before the L O R D, with their little ones, their Wyues, and their Children: the King hath a pithie Prayer; and committing the successe to G O D, prevayleth. Kinges, then, because Brethren by G O D, in Office, should not be lifted vp, to envade others Con-  
fines.



fines : eyther secretlie, by treason ; or openlie, by vnjust Warres, disturbing the peace of Man-kinde : knowing not onelie *Abner* saying, to wit, It will bee bitterneſſe in the ende : but, that all their power is from G O D : and that it is onelie Hee that tranſlateth Dominion, from Nation to Nation : and liſteth vp men from the Dongue-hill, to ſit amongſt Princes ; as *Agatboles*, the Potters ſonne, to bee king of *Sicilie* : and *Saul* is taken from following his Fathers Aſſes, and *David* from the Yewes, to bee King : and *Iothams* parable is oftentimes true. There-fore, this ſhould reſtraine, curbe, and ſuppreſſe jealousie, ſuſpition, and æmulation, &c. amongſt Kinges : reſenting not onelie, that they are Brethren, but that they holde their Crownes of a Superiour, vvhoe over-ſweyeth all the Scepters, even at his owne pleaſure : and that Hee will reckon with Kinges, for His Talentes. And, therefore, as one Nation, and People, are to one King ; ſo is the whole Worlde, and all the Kinges there-in, to G O D, K I N G of kinges. Hence, then, all envye from Kinges : ſince beſides that they are Brethren, G O D and Nature hath ſeparated their Dominions from other, ſome by inpregnable Mountaines, ſome by Rivers, ſome by Seas, ſome by manners, and forme of living, and almoſte all by Language and Speech, &c. And, there-fore, as they have their boundes for them, and diſtinguiſhed, as ſeverall kingdomes, & yet all is the earth : So ſhould their waſte concupiſcence, and deſires, bee bounded, and limited. And remember *Cyneus* Saying vnto *Pyrbus*, immoderate of Conqueſt ; profeſſing, that hee would take reſt, after that hee had ſubdued *Italie*. Why, is it not better nowe ( ſayde hee ) to reſt in peace, before you trouble your ſelfe, and others ? Call to minde *Iacob* and *Labans* Covenant, to wit, that thoſe Boundes, Marches, and Languages, ſhould beare witneſſe, that none of them ſhould paſſe them, for the harme of others. But all as of the earth, and men, to liue in a common Concord, Harmonie, and Affection : ſince *Homo eſt animal ſociale*. And, there-fore, none ought to bee diſturbors of the common Peace of Man-kinde. Lamentable is *Ciceroes* obſervation, to wit, that moe men haue periſhed, by the handes of men, than by all other accidentes what-ſo-ever : and, that *Homo*, ſhould bee *Homini Lupus*. But, *Bleſſed are the Peace-makers, for they ſhall bee called the Children of G O D*. Matth. 5. 9.

Fourthlie : Kinges ſhould not bee liſted vp, in reſpect of the Brother-head of Grace, which is moſte ſtriſt, in regarde of the immediate power of G O D S Spirite, working the ſame. And, there-

fore, above all, this should binde kinges, to liue in æquitie, that they are sibbe to their People, and amongst them-selues in the Lion of the Royall Seede of the Tribe of *IUDAH*: although the strait bands of Nature, and Blood, bee violated often-times: and as there bee Monsters in Nature, and of Blood, which are aberrations of Nature, and by the scope there-of, (as Philosophers determine:) So there hath beene in the Politicke estate, (not-with-standing of all these Bands mooving affection and loue,) Monsters, both of Kinges, and Nations. But, let the Poet prevaile, *Nallaque tantorum discat me vate malorum, quam multum licuit populis, aut regibus atas*. I will not rehearse the barbaritie of the *Turkes*, strangling all the rest of the Brethren, after anie hope of Succession: Neither of *Prester Iohn*, imprisoning his Brethren: Neither of the king of *Ormus*, pulling out the Eyes of his Brethren, to debarre them from the kingdome; even because of the Lawe, that a blinde man should not bee king: Neither the havocke of manie cruell Tyrants, cutting of their owne Armes and Legges, (like mad *Pentheus*) ~~and the Armes and Legges~~ of their Princes, and Subjectes: Neyther the raging furie of People, that multitude of Beastes, as *Eumenus* complaineth, whose Swordes devour moe of their Princes, than of their Enemies: Neither the Tumultes, Seditions, Treasons, Plottes, Insurrections, and Conspiracies; even to de-thronize those, whome G O D hath installed. But, as the *Heathen* would not set downe Lawes, either against Parricides, or ingrate persons, lest anie should learne such Vyces: So men should beware of blazing abroad such Popple, amidst G O D S Wheat. Yet, let all remember the Brother-head by Grace, which although it neither abrogateth, nor dissolveth the distinctions and degrees, which either Nature or Policie hath appointed: Yet it should moderate, and teach all, to discharge their Offices and Duties, each vnto others, accordingly; that all may bee done in loue, and that everie one may serue another in loue, (as the holie Apostle exhorteth.) Thus kinges ought in æquabilitie and æquilibrium of loue, to rule, and iudge, even according to Iustice: remembering not onelie, that their Subjectes are their Brethren; but also, that they are the L O R D S Inheritance, and Members of the Bodie of I E S U S C H R I S T, their elder Brother: and, that they which now stand at the Barre to bee judged, shall one daye sit vpon Thrones, as Assesours vnto that G R E A T I V D G E, in the Generall Iudgement: Yea, that they, and their Subjectes, shall bee Co-heires, and Co-kinges of Glorie.

And,

And, there-fore, heere they should not bee lifted vp, ( if they bee in the kingdome of Grace, ) prowdlie, reproachfullie, or despitefullie, over-haughting, or contemning their Subjectes: but in all meeke-nesse, and vprightnesse of heart, to doe right and æquitie vnto euerie one: knowing whose Deputies they are, and whose is the Iudgement. But, and if they delight to bee lifted vp in iniquitie, SAMPSON'S Riddle will surely bee inverted at the last.

Nowe, the thing that should not bee lifted vp, is the Heart. The Heart is principallie aimed at: not onelie because it is the principall Seate of Iudgement, and that there-fore GOD requireth it chiefe-ly, and wholelie: But, also, because it is the verie Roore and Fountaine of all Bitternesse, of Pryde, and of Malice, ( as our Saviour CHRIST sayeth: ) And the Moralist sayde, *Nil peccant oculi, si animus oculis imperat*. For, as if the Heart in the Bodie were swolne, or puffed vp, the rest of the Members are in great daunger: So, like-wise, if the Kinges heart bee blowne vp, there is perill of a Whirle-wynde, even to over-blow the Common-wealth: and it is a sure token, that such kinges are lifted vp, in GODS wrath, for a Iudgement. And, there-fore, since that kinges are the Heart and Head of the Common-wealth, the People should take diligent heede vnto them-selues, lest the LORDS anger bee kindeled against ISRAELL, and Satan stand vp against them, even to provoke their kinges against them, and to moue them to swell, and rise in tumoures, of selfe-conceited humoures, of their Graundour, Ritches, Power, numbers of men, &c. And let the king call to minde, not onelie DAVIDS numbering of the People, and HEZEKIAHS ostentation of his Treasure and Armorie; but also DAVIDS Saying, *I haue not thought, nor sought, great thinges*. Secondlie: The Heart is pointed at, even because no man knoweth the Spirit of man, but Man: and the heart of man, is deceitfull aboue all thinges: who can know it? Men often-tymes play the Counterfaites, by shewes of Courtesie; externallie stealing away the hearts of men, by faire speeches, as ABSOLOM did: and yet they are all-to-gether like vnto him in heart, even prowde Rebelles. And, there-fore, blessed are the pure in spirite, who haue learned at their Master [CHRIST] to bee meeke, and lowlie in heart; and whose heart is vpright, as IEHU sayde to IONADAB, and as DAVID sayde vnto those of BENJAMIN and IUDAH, which came to him to the Holde, *If yee come peaceablie, to helpe mee, myne Heart shall bee knitte vnto*

you . There-fore, away with Hypocrisie, and a double heart ; a heart and a heart, a tongue and a hand, contrarie to the heart ; from which they should haue their liuelie operations . But let them bee, in verie deepe, that which they seeme to bee : lest counterfaiting, with *Tyberius* at the first, and *Nero* for fīue yeares, ( *Aureum quinquennium Neronis* ) they deceiue men, making them to trust vnto them, ( but cursed is hee, who trusteth in the Arme of Flesh : ) when in the meane time, they are moste prowde malicious Deceivers, like vnto *Antiochus Eupator*, ( *κακοπατης* ) and *Demetrius* to the Iewes, perjurious, and deuourers of Men : like those *Anthropophagi*, and *Canniballs* . But all true *Ioshuahs*, *Iehosopaths*, and *Iosiahs*, hoping for helpe from G O D , will bee gracious in heart, and deepe, as well as in wordes . Let *Lysander* haue no Companions, counting Profit to bee Honestie : and saying, that Children ought to bee deceived, *Crepundius* ; and Men, by Oathes : although that *Matchiavell*, and the wholerabbe of Politicians, crye out, *Nescit regnare, qui nescit dissimulare* . Yet let Christian Kinges and Princes remember, that this is *Poyson* to *Pietie* : and, *Qui vadit plane, vadit saue* . The Schoole-men determine, that the King should bee a God in this, Not to breake his worde . The decison of Lawe is, that if a king or prince goe against his promise, it ought for to bee reckoned amongst the cases which fall out by chaunce : neither may anie suppose the contrarie . The Obligation of this is double : one, naturall equitie, which requireth trueth in speeches, and that they bee *πικρυια*, of that which is in the minde : the other, the due tie of the King, whose worde is the formall warrandize of Fidelitie amongst the People : There-fore, the Proverbe is common, *I will bee a King of my worde* . Hence, then, *Dissimulation*, both from Court and Countrey ; that wee may serue G O D in sinceritie and trueth, and euerie one trust another, without suspicion .

Out of this Negatiue, this Consequent may bee deduced, to wit, that if kinges should not be lifted vp in heart, farre lesse then anie Inferiours, who like-wise ought earnestlie to remember, all the Linkes of Brother-head, and liue in equabilitie of loue towards others : not puffed vp in pryde, since G O D resisteth the prowde, and loveth the lowlie and meeke, even the humble *Nathanaels*, in whome there is no guile . This may checke those, who like *Toades*, swollen vp with earth, and loaden, as *Naamon* sayde, like *Mules*, vvith molde, because of their Ritches, for-soothe, exalt them-selues aboue their

their Brethren. Yet the daye will come, when it shall bee showne, how difficill a thing it is, for a rich man, to enter into the Kingdome of Heaven: and what a difference shall bee betwixt LAZARVS, and the rich Glutton. Others, beeing lifted vp, like a bell vpon the waters; or blowing, like the Children, a Feather in the aire; flie swiftlie after Honour, even like the Peacockes, showing their painted Plumes. Yet the daye commeth apace, which will discriminate betwixt Haman and MORDICAI: and then, *Moveat cornicula risum, furtivis nudata coloribus*. Like-wise, others, like men diseased in the Melt, or beastes affrighted at their owne shadowes in the water, are puffed vp, by pryde of Antecessoures, and Estates, without any breath of Vertue in them-selues. And yet Time sheweth verie often, that there is no difference betwixt Iruus and Crasus: and; *Hi motus animorum, atque hac inflamina tanta, pulveris exigui jactu compressa quiescunt*. All are alike sibbe in CHRIST IESVS, and yet none will participate of His Glorie, but they who are Brethren with Him in Grace. And who dare disdayne, to call Him Brother, whom GOD hath adopted to bee His Sonne? and will Him-selke bee called his FATHER.

*And that hee turne not asyde, from the Commandement.*

IN the second Negative vse, beeing generall, there is to bee marked, the interdiction, and the manner: the interdiction, *Hee should not turne from the Commandement*. The Commandement is like a Way, or Guide in the Way. For a Way, David sayeth, *I will runne the Way of Thy Commandementes*. And hee wept, when hee saw, that men walked not in the path-waye of GODS Commandementes. This is the Way of the high and mightie KING, the Royall Law, where-in both King and Subjectes ought to walke. Kinges, indeede, may haue their private wayes, vnto their Houses, Thrones, and Pallaces: but this is the onelie Path-beaten-way, vnto the Throne and Palace of Heaven. For, there bee onelie two wayes in the World; as not onelie Hercules (as Xenophon reporteth) saw, and Pythagoras could teach; but CHRIST Him-selke, (as David like-wise, in his first Psalme) demonstrateth them vnto His Disciples: that is, the broad way, and the straire. This last, is the way of GODS Commandementes: out of the which if anie slippe, into



*Accounting*  
 the broad Fields of Pleasure, with *David*; or of Ambition, with *Aaron*; or of ostentation of Treasure, with *Hezekiah*; they shall not onely finde daunger, but also difficultie to returne, as all those three did: for it is even the way betwixt the Water, and the Fyre: so, that if there bee a slippe, or out-running, then must there bee either a drawing, in the Waters of *Marah*, by the Teares of Repentance; or else there will bee a burning in Hell. It is like the strait way, where the Angell did meete *Balaam*: out of the which wee must not preasse with the Asse, to turne; vnlesse wee would hazard the cutting off of our head. Secondlie: If the Commaundement shoulde bee our Guide, in this our Pilgrimage, as the princelie Prophet *David* protesteth, in the hundreth and nineteenth *Psalme*, saying, *Let it bee my Light, and Lanterne*: wee should cleaue close vnto it, vnlesse wee would suffer Shippe-wracke: Wee must sincerelie followe it, left wandering from it, (as *Ioseph* did, out of the way,) wee goe to *Dothan*, and bee solde vnto the *Ismaelites*, or *Egyptians*, or chiefe Steward of our owne Appetites, the Baytes of this World, and vnto the Suggestions of *Satan*. There-fore, let vs all, in the Name of the L O R D, holde still by this G V Y D E; which will bring vs, even as the Guyde did the *Danites*, not vnto a *Lachis*, but vnto a secure *HIERUSALEM*. Secondlie: Marke where from the King should not turne, to wit, not from the Commaundement. Although the Commaundementes seeme to bee manie, yet they are reckoned heere in the singular number: there-by to declare, that they haue one Link, where-by they are joyned, one Spirit, one Authoritie, and Majestie of G O D, from which they flowe. They are capitulated in one loue; vnto G O D principallie, and to our Neyghbour in and for G O D. And, there-fore, no prauarication to bee vsed, but obedience yeldded vnto all, as to one: all must binde, as one singular and single Commaundement.

*Concl.*  
 The manner is, *Neyther to the right hand, nor to the left*. *Moses* offered to *Og* and *Sibon*, and to the king of *Edom*, that hee would neither turne to the right hand, nor to the left, in his passage to *Canaan*: and hee is denied. But the playne high way, is offered vnto all the kinges of *ISRAEL*, spirituallie travelling thorowe the Wildernesse of this Worlde, towards the Heauenlie *CANAAN*: so that they turne not, neyther to the right hand, nor to the left. The right and left hand of Prosperitie, or of Adversitie, should not moue kinges, nor anie others, to turne from G O D S Command

Commaundementes: if they would remember *Agurs Prayer*, and that parable of the hote Sunne, and the Winde, stryving for the Mans Cloathes: and that *EPITAPH* of Saynct *MARGARITE*, our Queene, or of her Daughter *MAVDE*, surnamed *BONA*; *Prospera non latam fecere, nec aspera tristem. Aspera risus ei, prospera terror erant*: or that Triumph of *GODS Children*, *ROM. 8. I am perswaded, that neyther lfe, nor death, &c. shall bee able to separate vs from the loue of GOD, which is in CHRIST IESVS.* For, as Prosperitie should bee *ΙΑΑΚΩΒS* Ladder, to climbe to Heaven, to beholde the bountifull Liberalitie of *GOD*, and that all His Benefites are farre aboue them; and to consider, that if the *LORD* graunt such plentie, even in our banishment, what varieties of Rarities, hath Hee reserved for vs, in our Countrey? And, there-fore, should moue vs, to anoynt the Pillar, with the Oyle of Gladnesse. So, the Commaundement in aduersitie, should bee lyke Wyne, or Honey, mixed with Water, chaunging the taste of the Water; or, lyke as when Water is casten vpon the Fyre, it not onelic causeth the Fyre to burne the bolder; but its nature is so chaunged, that it becommeth Fyre also: Even so, Adversitie chaungeth both its name and nature to the Godly: *Παθηματα* becommeth *μαθηματα*: and Afflictions become Tryalls, Fyninges, Speaninges, *Παιδεια*, &c. and moveth the mynde to drawe nearer vnto *GOD*, vvho lovinglie chastiseth them, that they perish not, with the wicked worlde. Neyther the right hand, nor the left, of the concupiscence of nature: neyther irascible, or lust on the one parte, and the lustes, and entysing Flatteries, yea, the Objectes of the deceytfull Worlde, on the other parte. None of these, I saye, should turne cyther kings, or anie others, from *GODS* Commaundementes. The wyse Philosophers could praescribye Rules, for subduing of their Passions, and Allurementes: but they all came too short. But, if wee holde the Ballance of the *LORDS* Commaundementes in our handes, and looke vnto it, that the Statere bee perpendicular; then all other thinges may bee counted but light, and Refuse, in respect of the weyght of *GODS* Commaundementes. Thirdlie: Neyther the right hand, nor the left, of the excesse, and defect of Vertue, should divert the king, or others: but it must bee knowne, *In medio stat Virtus*: and that golden Mediocritie is diligentlie to bee followed. And, there-fore, naked Grace, and Iustice, without handes, and Eyes, must leade Kinges, yea, and everie sorte of people, forwardes, in this Way,

wichout anie deviation, declination, or deliration, even in the least circumstance, eyther wittinglie, or willinglie. Farther: wee may marke, that as the king must not turne to the right hand, nor to the left: so neyther must hee returne, nor goe backe: for that were to returne with the Waters of *Iordane*, or to flee from the præsence of the *L O R D*, with the *Egyptians*, in the midst of the Sea; or with *IONAS*, vnto *TARSVS*. Although *G O D* would not bring the *ISRAELITES* thorowe the Land of the *Philistines*, lest they seeing Warres, should haue beene afrayde: yet wee must march forwardes, and not bee lyke to the *ISRAELITES*, who sayde; *Let vs make a Captayne, and returne to Egypt*. Our King must no wayes bee this Captayne, nor anie other, to leade vs, eyther vnto *Egypt*, or *Damascus*, or *Babel*: But wee must constantlie, and courageousslie, make our Progresse, not onelie through the Palme Trees, but also through all the Waters of *Marab*, of Afflictions; and *Merebab*, of Temprations; altho through the middest of fyerie Serpentes: For, by this Guide, wee shall bee like Salamanders, and Pyrausts, vnscortched, if wee but looke to the newe brazen Serpent. Wee must not stand still, *Non progredi in Via DOMINI, est regredi*. We must goe on continuallie, altho it may be but like the olde man, going a slow pace, to *OLYMPVS*, yet hee came thither at last. Wee must continue our journeying, I saye, although fourtie yeares, compassing the Desert: and, then, no doubtr, at length, wee shall passe over *IORDANE*. Therefore, let vs holde forwardes, in the Path-waye *Equaliter*, and *Equabiliter*: not like vnto those, who too hastilie runne them-selues out of breath, and then are forced to stand still; beginning well, but leaving soone; even like the violent motion, swift at the first, and slow in the ende. But ours should bee like the naturall motion, that is, the nearer that it draweth to the proper place, it is aye the swifter. Let vs run, that we may obtayne; marking the skill of the runners of *Horses*, who keepe vp, that the horse tyre not, but that he may run most swiftlie in the ende. But yet vnmatchlesse is hee, who runneth both first and last swiftlie, without faynting, or sayling; for hee, indeede, shall receiue the Crowne.

To the

*To the ende, that hee may prolong his dayes, &c.*

**T**HIS laſt parte of the Text, is a moſte forcible Argument and motive, to enforce obedience, both vnto the Præcept and vſes. For, although the *L O R D* may abſolutelie commaund, and His will ſhould bee a Reason and Lawe; Yet heere-in is His Wiſedome, that Hee enioyneth nothing, where-vnto Hee preaſſeth not to perſwade. And, although wee bee bound, abſolutelie to obey, without anie reſpect of Rewarde: yet, ſuch is His goodneſſe, that, even to enamorate vs, with His loue and ſervice, Hee propoundeth vnto vs, manie large promiſes of Rewards. And, although a King may thinke, that hee can bee obliſhed vnto none, and that none can rewarde him: yet heere is a Superiour, vnto whome all Kinges are greatlie obliſhed; and, who obliſheth Him-ſelfe, to rewarde His inferiour, with prolongation of dayes, *To him, and to his Seede*. Heere generallie marke: as this is the firſt Commaundement with promiſe, (as the Apoſtle, Saynct PAVL, ſayeth to the *EPHESIANS*, in the ſixt CHAPTER, and ſecond Verſe;) *Honour thy Father, and thy Mother, &c.* Enioyning, that naturall, civill, and ſpirituall Parentes, bee honoured, that *G O D S* Bleſſing may bee obtainned. So, like-wife, it ryeth Superiours, to heue a care of Inferiours: for, Relatiues include one another. And, as this Promiſe of Rewarde, proportioneth the former Duties to bee performed by the King; So, on the contrarie, in caſe of faylzies, the contrarie puniſhment, where-of there bee large Recordes, both of the Threatninges, and Exemples, in the Booke of the Lawe, which the King ſhould haue. There-fore, this right hand, and the left, would bee looked vnto.

In the Benefite, wee may, firſt, diſtinguiſh to whome it is: Secondly, What it is: Thirdlie, Where: and fourthlie, Amongſt whome. Everie one of theſe appeareth to bee a particular Bleſſing: ſuch is the Magnificence, and Munificence, of this *GREAT KING*, exceeding all other Kinges, in Benefites, admirable, and incomprehenſible. The firſt, to whome, is, *Hee, and his Seede*. It is not onelie the generall Contraſt, betwixt *G O D* and the *FAYTHEFVL*, *I will be thy G O D, and the G O D of thy Seede*: and the particular Covenant, betwixt *G O D*, and everie faythfull one, *That their*

*Seede shall inherite the Land*; as it is sayde in the twentie and sixe **PSALME**, and in manie other places of the sacred **SCRIPTURE**: and the Faithfull maye looke confidentlie for it, if their Children continue in the feare of the **L O R D**, as is annexed vnto the second Commandement: But, this is a verie strict Covenant, even betwixt the **GREAT SEGNIOR** of the Worlde, and the **LESSE**; That, who serveth Him, and ruleth for Him, Hee will blesse them, and their Posteritie. This Hee performed vnto **IEHV**, according to His Promise, even for his zeale (although it was not totall, nor finall) to Reformation, vnto the fourth Generation. This Hee performed vnto **DAVID**, for his vprightnesse, continuating his Race, and the reygne in his Race, almoste a thousande yeares, in some measure of Supremacie. As **Kinges**, then, holde their Crowns of **G O D**; So it is by Him, that their Line and Posteritie, is preserved to reygne. This hath **G O D** evidentlie showne by His Prophets, from tyme to tyme: and, in particular, when the Tribes fell away from the House of **DAVID**, that that thing came from Him. When *Athaliah* intended to extirpate the whole Race of the **KING**, by him was **IOASH** preserved, by **IEHOJEDAH**, in the House of the **L O R D**. And, who can denye, but that the Roote of **IESSE**, although it seemeth to bee rotten, taketh roote downewardes, and buddeth vpwardes? And, the Line and Race is continued miraculousslie, to the Eye of Man: that often tymes **ATWIGGE**, and an Vnder-growth, becommeth a Tree, when the olde Stocke is decayed. This was not onelic scene in **NATHANS** Posteritie, when **SALOMONS** degenerated, according to that of the Prophet, *Wryte this Man Chyldlesse*, for none of him shall sit vpon the Throne of **DAVID**: meaning **IECONIAH**. And if those which are reckoned in the second Booke of the **CHRONICLES**, were his Children, as *Cheemitius* (citing *Africanus*, *Damascene*, and *Ambrose*, for his Authors) thinketh; yet they were rejected in the Covenant of Principalitie, and **NATHANS** assumed, of whom **CHRIST** came, according to the Flesh: and, lyke-wyse, this is evident in other Kingdomes, and especiallie in this; not oneliethat **Kinges** succede lineallie, in their owne Kingdomes: but, that by vertue of this Blessing, **G O D** hath vnited, even in one Shielde, the **Lyons** and the **Libbards**, the whyte and the red Rose; But, likewise, the **Thistle**, and the **Flowre-de-luce**. Therefore, let that of the **PSALMIST** bee remembered, that by **G O D S** Blessing, all

commeth



commeth to passe: Neither by correction, nor corruption; by force, nor favour; by feare, nor fayntnesse: but, principallie, by the Donation<sup>t</sup> of the *ALL-MIGHTIE*, Author of the Race, Continuator of the Reygne: For the which, Homage is due vnto Him, since Praferment commeth neyther from the East, nor from the West; but onelie from Him, who tooke the Kingdome from *SAULES* House, and gaue it vnto *DAVID*.

In the seconde parte, wee may distinguish a Benefite, and a Memorandum. The Blessing is, Prolongation of dayes. If naturall lyfe, bee the Blessing of *GOD*, (as none may doubt,) then the continuatioun and length thereof, is a farther degree. And if to a private man these bee Benefites, then much more to a King, both for him-selſe, and his Realme. For, if it bee requisite, for a wyſe and prudent man, to haue experience of thinges, as it was counted increaſe, to the prudence of *VLYSSES*, to haue ſcene manie mens manners, and manie Townes: then it muſt bee an augmentation to the wiſedome of Kings, to haue experience of manie yeares; vvhich haue to doe, not onelie with all *Hercules* Monſters, but, alſo, with that chiefe (the common People) of Monſters: where there are *Quot Capita, tot ſenſus*. There-fore, the Poet bringeth in *Nestor*, who had liued three Ages; giving counſell continually to *AGAMEMNON*, and *AGAMEMNON* praſſerring ten *NESTORS*, vnto ten *AIAXES*. Although *REHOBAM*, in *GODS* judgement, lightlied the counſell of the olde men, which had ſtoode before *SALOMON*, (vvhich none but a fooliſh king woulde, or will doe:) For, although ſome *Difficiles querali ſenes*, doe complayne, that *Multa vident, quæ nollent*: yet, like-wiſe, *Multa vident, quæ vellent*: and, others can confeſſe with *CATO*, *Nihil habeo, quod ſenectutem accuſem*. *IOSEPH* governing *ÆGYPT* ſoureſcore yeares: olde *MOSES*, olde *IOſVAH*, olde *CALEB*, olde *MASINIſſA*, &c. are Examples of Prudence, and Government. *ALEXANDERS* Captaynes, *Quorum nullus minor ſexagenario, ordines duxit*, may ſhowe, not onelie, *Hæc dare conſilium*; but like-wiſe, *Pugnare parata ſenectus*. Then, length of dayes, for Wiſdome, governing, and ſelling Eſtates, is a great Bleſſing, even as *ISRAELL* found, both in Church, and in Policie, in the tyme of *DAVIDS* Raygne. *HEZEKIAS* praying for, and obayning, the continuatioun of his lyfe, for eſtabliſhing of the Common-wealth, and Religion, is an Evidence. Like-wiſe, ſecondlie, this

prolongation of dayes, is a Blessing to all persons, but especiallie to Kinges, even because there-by they haue the greater Signes of the Favour of G O D, where-by Hee more and more communicareth His Blessing vnto them, which they should account for moe Obligations to serue Him. For, nor onelie haue they assurance of Spirituall Blessinges confirmed; but, also, a large vse of temporall Benefites, where-of, after this lyfe, there shall bee no vse. Thus their mynds are more consolidate in G O D S Mercies: and by these, as by a Touchstone, more sharpened, and set on edge, for to honour Him. For, if it bee vndoubted trueth, that hee which hath much Debt forgiven him, loveth much: then, like-wise, even hee who hath much given him, in a long lyfe. And, this should bee the onelie count of long lyfe, why men shoulde desire it, even that they maye serue the L O R D the more duetifullie. This is the Prophets, *The dead cannot prayse Thee: there is no remembrance of Thee in the Graue: the living, the living onelie prayse T H Y N A M E.* Thirddie: Prolongation of dayes is a Benefite, because, as our lyfe is by participation of the Goodnesse of G O D; so should it kythe, by communication of this Goodnesse, vnto others. If the Philosophers Axiome bee true, *Bonum quo communis eo prestantius*: Since the prolongation of the lyfe of the King is good, of which goodnesse all the Subjectes participate, (since for their good, Kinges are given:) then the continuation of their lyues, should bee an increase of this Goodnesse: that their Subjectes may bee continuallie *Anbelantes*, their long lyfe. Although S A L O M O N shoulde succede; yet their Eyes should bee all vpon D A V I D S lyfe: since often-tymes it hath proved too true, that *Omnis mutatio, est periculis*: although that E C C L E S I A S T E S for the people saye, that commonlie moe looke to the ryfing of the S V N N E, than to the going downe of the same.

The Watch-worde is, of dayes. Although it bee a prolongation, yet it is but of dayes. The longest daye that ever was, had an ende. Nor onelie the long dayes of the Poets, which they feygned for their gods; but, like-wile, I O S V A H S daye, where-in both Sunne and Moone stooode still; and H E Z E K I A H S daye, where-in the Sunne went backwardes; yet, at last, the Sunne went downe: Even so, this lyfe, although it should last as long with anie, as it did with M E T H V S A L E M, yet, at last, it must haue an ende: And, there-fore, (since *Finis coronat Opus*: and, *Finis movet efficiendum*)

*cientem ad agendum*: and the counsell is, *Quicquid agas, prudenter agas, & respice finem*, ) in the shortnesse of this lyfe, like a daye, short, and vncertaine; or long, like a daye, and certaine, yet to haue an ende: Kinges, and all sortes of people, shoulde remember, not onelie the long dayes, which the Poets haue feyned, in *Insulis Fortunatis*: but especiallie to thinke vpon that Ever-lastingnesse, which is to bee heere-after. If this lyfe bee short, let it bee well spent, (and then it cannot properlie bee called short: ) and, remember of Eternitie. If it bee long, let it bee vertuous: and then it will bee a Pledge, even of a better long lyfe abyding. And thus, bee it short, bee it long, *Non misere quisquam, qui bene vixit, obit*.

The third parte, where his lyfe shall bee prolonged, *in his kingdome*. It shall not bee *CRÆSVS* parte, in *CYRVS* Kingdome; nor *IECHONIAHS*, in the Kingdome of *BABELL*; nor *BAIAZETS*, caged vp; nor *VZZIAHS*, shutte vp in his owne Kingdome: but *in his Kingdome*; having the full swey of Governament him-selfe: not needing a Deputie, as *ABSOLOM* falselie alleadged against his Father: But, beeing like *MOSES*, *CALLEB*, and *MASINISSA*, who beeing full foure-score yeares of age, had neyther Eye, nor Strength, abated; but had still full vigour of Wit, and abilitie of Bodie, to governe the Kingdome. *DAVID* was assured, that *GOD* would make the Godlie passe their olde age, with the strength of youth, *Viridisque senectâ, & cruda* *DEO*: and renew his age, like the Eagle. Secondlie: *In his kingdome*: Not onlie that *GOD* will continue his Strength and entire Governament, that neyther Hee stirre vp agaynst him a *REZIN*, nor *HADDAD*, nor *IEROBOAM*, to trouble him, or disquyet his Reygne, or diminish his Empyre, or rent it: But Hee will præsferue his Dominion and Kingdome safe; not made Tributarie eyther with *REHOBAM*, or *ZEDIKIAH*; nor made an vnderking, with the kings of *SODOME* and *GOMORRAH*; nor receiue a Tutoriane Kingdome, as *HIRCANVS*, or *AHERBALL*, and *HIEMPSALL*. Yea, Hee will keepe him, with *IO'SHVAH*, that none shall bee able to stand agaynst him, all the dayes of his lyfe: and, his Territories vnblasted, vnshaken, and vnvaisted, eyther with intestine Discordes, or externall Invasions of the Enemie. Thus the Munition, Strength, and Safe-guarde, of a Kingdome, and Nation, is *THE FEARE OF GOD*, and

care of HIS Worship. Let others trust in Horses, and multitudes of Armies: But, O LORD, lift vp Thy favourable Countenance vpon vs: Bee mercifull to **HIERVSALEM**; Let Thy Peace bee with Her, and Prosperitie within Her Palaces.

The fourth poynt, is, amongst whome: even *amiddest his ISRAELL*, his owne People: that hee shall not neede to seeke Colonies of Strangers, to possesse the Land: or to bring in Strangers, to bee his Guardes: or to seeke for an Armado of Aliantes, vvhich hath bene the wracke of manie Countreys, and Common-wealths, as hath beene knowne, in the ruine of the Kingdomes of **ISRAELL** and **IVDAH**, trusting to **SYRIA** and **ÆGYPT**: in the ruine of the Empyre of **ROME**, and **CONSTANTINOPLE**: of the Kingdome of **SICILIE**, of the Kingdome of the **GAWLES**, of the **BRITONES**, &c. but *Amiddest his ISRAELL*, his owne People, of one Language, Manners, and Conditions: hee and they mutually stryving, in Concord, and Loue, to doe Duetie. Secondlie: **ISRAELL**, whose Manners declare the Originall of their Name, *Prevayling With GOD*, and obeying Him: and, there-fore, obeying their King: for they who are true to GOD, will bee true to Man, ( and, false to GOD, never true to Man, as **CONSTANTINVS CHLORVS**; trying true Christians, sayde, and found. ) Heere is **PYRRHVS** wish, in another sents, desiring eyther that the **ROMANES** were his people, or hee their King. For, heere shall bee a Warre-lyke, and invincible People, and a valourous KING ( beeing Godlie, ) ruling them: and, there-fore, such a KING, of such a People, what is hee not able to doe? or, what can bee too harde for him? **ABIAH**, with his true **ISRAELITES**, in one daye, killeth 500000 false **ISRAELITES**. **ASA** fearing GOD, and depending vpon Him, with his reformed **ISRAELITES**, overthrowe the **ÆTHIOPIANS**, and **LVBIMS**. **IEHOSOPHAT**, with his sanctified **ISRAELITES**, trusting in GOD, put the hoaste of Aliantes, and Strangers, not onlie to the rout, but also to the edge of the Sworde; obtaining that famous Victorie, for which the Valley vntill this daye carrieth the Name, vnto the æternall Commendation of such a KING, and such a People. And, there-fore, let both Kinges and People heere take a Patterne, and courage, *Vt conueniant rebus nomina*, to bee **ISRAELL**, according to the

to the election in Fayth, and Godlie Manners: to bee the Spirituall ISRAELL, the Children of ABRAHAM, in CHRIST IESVS, the Caprayne of the LORDS Hoastes. O, what an happie King is such a one! O, what a blessed People are those, whose Guard and Guide is the LORD! They shall match, and out-match, DAVIDS Worthies; over-comming the Worlde by Fayth, they shall bee accounted amidst the true Nobles, and Conquerours of CHRIST, farre more famous than ALEXANDER, ( who subduing Kingdomes, was a Slaue vnto his owne Passions: ) but they denying them-selues, and taking the Yoake of CHRIST IESVS vpon them, shall finde rest vnto their Soules; and shall bee esteemed worthie, to sit vpon Thrones, for to judge the twelue Tribes of ISRAELL. There-fore, let KING and People endeavour, that having their Name chaunged, to bee called ISRAELL, they may obayne the Blessing.

## APPLICATION,

**F**OR APPLICATION: since this Text is a deli-  
neation, not onelie in Præcept, but also in Practise, of a per-  
fect King, in THESI: Where shall hee bee found, in VPO-  
THESI, in the whole Worlde; or might haue beene found,  
in this late and last age, if wee should exclude, or, rather, not in-  
clude, OVR LAST KING, yea, our best, of BLESSED  
MEMORIE? For, hee hath put fullie in practise, what-so-ever  
it præscribeth, or describeth: that, *Inserto Nomine, & non muta-*  
*to*, it speaketh of him; and, as our Countrey-man sayde, *Heere*  
*is his Lyfe*, *heere are his Manners*: That, if PLATO, and  
all the Politickes in the Worlde, woulde desyre, and desyre, a per-  
fect KING, and Reygne, they might haue founde in him, an  
IDEA, and Platte-forme there-of. And, there-fore, as hee per-  
formed the Duties, so GOD bestowed the Benefites vpon him,  
*Long lyfe*, *in his Kingdome*, *even amidst his ISRAELL*,  
in great Prosperitie and Peace, ( that moste iustlie hee merited the



Name, BEATI PACIFICI:) and miraculouſſie præſerved him amiddeſt all the ~~Schemies~~ and ~~Shebass~~ manyſolde Conſpiracies, Domestiſſall and Forraygne: and nowe, hath crowned him, vvith incorruptible, and immaculable Glorie, in the NEWE HIERVSALEM: and hath rayſed vp ONE of his Seede, yea, out of his owne Loynes, to ſit vpon the THRONE of the KINGDOME, (as appeareth this daye:) So that there ſeemeth no chaunge: For, hee that is nowe, is the verie ſame that the former was, both in lyfe, and conuerſation: and, is ALTER IDEM. Vnto whome, as none can compare in Dignitie of Anteceſſoures, ſo neyther in the præctiſe of this Præcept.

As for the firſt, (*Bleſſed art thou, O Land, when thy King is the Sonne of Nobles, and thy Princes eat in due ſeaſon, for Strength, and not for Drunkenneſſe*). ECCLESIASTES, CHAP. X. Verſ. 17.) Hee hath an hundreth and ſeaven Progenitoures, going before him, in Kinglie Dignitie, ruling this Nation, all comming of one Bloode and Race, which hath continued almoſte the ſpace of two thouſand yeares, *Quodcumque vetuſtum, gentibus in reliquis vel narret fama, vel audet fabula, longeviſ vel credunt ſecula faſtis, huc compone, novum eſt*. Yea, that Promise made to ABRAHAM, of the perpetuitie of the Dignitie of his Poſteritie, will not amount vnto this Account: For, betwix the Promise made to ABRAHAM, and the Incarnation of CHRIST, at which tyme the whole Dignitie of the IEWES Policie ceaſſed, and was aboliſhed, there was not aboute one thouſand, nyne hundreth, twentie, and eyght yeares: but, ſince FERGVSVS the firſt, by the Favour of G O D, was made King of SCOTS, vntill our Gracious Soveraygne his inſtant Raygne, there are expyred, one thouſand, nyne hundreth, fourtie, and nyne yeares. O wonderfull, and admirable Providence, of the ALL-MIGHTIE! All the Kingdomes, and Monarchies of the Worlde, cannot come neare this, almoſte by eyght hundreth yeares. O, the incomprehenſible Favour of G O D, towards this Race, and Nation! When as they were once, almoſte for the ſpace of fourtie yeares, (not lyke to the IEWES, led into Captivitie, to bee brought backe againe) exyled, their King EVGENIVS the firſt, and all the people, killed, that there was no memoriall of them, nor knowledge where they were: and, at another tyme, their King ALPIN, with the whole

whole Nobilitie slayne, that there appeared no hope of Recoverie: Yet the Nation, lyke the heads of *HYDRA*, and lyke the People of *ISRAELL*, in *EGYPT*; and the Kings Race, lyke *METHIDRATES*, over-come; or lyke *ANTÆVS*, falling to the earth, arose greater in number, stronger in power, and more fearefull and terrible to their Enemies, than ever before: as both *ROMANES* and *BRITTONES* felt, in the first Instauration; and the *FIGHTS* in the seconde, even vnto ther vtter exterminion. I passe the Desolations after the death of *ALEXANDER* the thirde, and the wonderfull Protections and Recoveries granted them by GOD. Heere the *CHRONOLOGERS*, and *HISTORIOGRAPHERS* Count, or guesse, of their *Asperum* *perii*, of fyue hundreth yeares, observed in other Kingdomes, of *ASSYRIANES*, *MEDES*, *PERSIANES*, &c. sayleth: For this Kingdome hath continued almoste foure tymes fyue hundreth yeares, *Externi immenus DOMINI*, which no Kingdome, or Nation, can, or ever could, saye. And if the Saying of the house of *ELIAS* holde, ( for the durance of the Worlde, ) shall bee able to saye, *O animi*, People beloved, blessed by GOD, with such a Race. Where-fore, let vs neyther doubt, nor fayle, to prayse GOD, for such a Race, of Kings Bloode, to rule such a People; or, for the People, præserved by GOD, to bee governed by such a Kings Race: but, for both, conjunctlie, let all loyall Heartes magnifie GODS Providence, and Protection.

Secondlie: neyther may anie compare with our KING, ( sitting on the Throne of his Kingdome, ) in the practise of this Precept: For, nor onelie hath hee, with young *IOSIAH*, set his heart to seeke the LORD, even in his tender yeares: But, hee hath also drunken in the Seede of Godlinesse, with his Milke; having, with *TIMOTHIE*, learned and knowne GODS Word from a Chylde: And, praying, with *SALOMON*, for Wisdome, hee hath obtrayned it, together with all the rest of the Royall Dignities: That, as in his Styles from his Anecessours, hee hath to bee called, *DEFENDER OF THE FAYTH*, hee entendeth to appropriate and peculiarize that Name vnto himselfe by just desert: His Designes, Purposes, Enterpryzes, and moste notable Atchieuementes, præsaging him to bee, of this Age, the Phœnix, and Patrogon of Kings, ( *Macte Patër, Virtute*

*to DEI.* ) But, lyke-wyfe, the LORD hath put this into his heart, even *To wyte a Booke of the Law*, and *to haue it with him*, to bee his Councell, and Counsellour: to make it his Studie, and Meditation: to make Religion his onelic Cure: beeing carefull, to settle *AARON*, and all the Priestes, and the Levites, in their Courses, and that their Mayntaynance bee sure, so that they neede not to wander about the Court, nor Countrey. Hee hath learned, even by GODS Worde, *The Feare of the LORD*; *to keepe His Law*, and *to doe it*: To abhorre all Oppression, and prauarication of *IUSTICE*: neyther declyning to the right hand, nor to the left: but seeking the LORD perfectlie, with *DAVID*, even with his whole heart: Imitating, if not *ASA*, yet *IEHOSOPHAT*, and *HEZEKIAH*, to cutte downe all the Groues, and all the Images of *Baalim*, and to put the *Sodomites* out of the Lande. This is, should bee, (and, who doubteth, but it still will bee?) his chiefe Cure, his Care, and his Crowne, in the feare of the LORD, even to the ende: to purge the *TEMPLE* of all Buyers and Sellers, and all other Abuses: Knowing, that for this, hee is come to the *KINGDOME*: that hee, and his Seede, may raygne, amiddest *ISRAELL*, to the Worldes ende.

Let this teach all our *KINGES MAIESTIES* Subjectes, vvho are lyke *ZEBVLVM*, not of a double, but of a perfect heart; ( as the People, at the Coronation of *SALOMON*, made the earth to resound, with their acclamations, for joye; and, as when Libertie was proclaymed vnto the *GRÆCIANS*, by *FLAMMINIVS*, they shouted so, for soine Houres, that the Birdes fell downe in the Theatre; ) to prayse GOD sincerelie, vvho hath given vs so wyse a *SALOMON*, to builde the House of the LORD in the Land: So stout a *DAVID*, to fight the Battells of the LORD: So mightie a *IEHOSOPHAT*, to iudge His People with Equitie, lustice, and ludgement: vnder whose Wings, and Reygne, wee haue libertie to serue GOD vprightlie, in Spirite, and in Trueth, even as HIS Worde commaundeth.

And, therefore, let vs vncessantlie continue praying vnto the LORD, to giue him the Favour of *POMPEI*, the Fortitude of *ALEXANDER*, and the Successe of *AVGVSTVS*: to continue his Lyfe, and Reygne; to blesse his Governament; to giue him  
encrease

encrease of Wisdome, and Strength from Aboue; Faythfull Counselloures, stout-hearted Souldiours, and loyall Subjectes: That hee may stoppe all the Wayes of his Enemies: and, that as his Predecessours expelled the ROMANES, and ROMISH Government, from this Kingdome; So hee may extirpate the reliques of the Popple and Tares of ROMISH Religion: That the CANANITES bee not onlie made Tributaries; but eyther converted Protestantes, or expelled Baalists: and, that hee pull downe the Walles of the Spirituall ~~Whore~~ of Babylon & Jericho (that they never be built agayne) fullie & finallie: even to the Comfort of CHRISTES

MEMBERS, the Good of the Common-wealth, the eternizing of his owne Fame, and the Prayse of the

NAME of the LORD of Hostes: Vnto

whome, onelic Invincible, and Immortal, bee all DOMINION,

HONOUR, and GLO-

RIE, for ever,

AMEN.

R I N I S.

